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FUNDAMENTALS
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EARLY CHRISTIANITY

BY
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PREFACE

Until about fifty years ago the Old Testament was as much of a puzzle as the New Testament is today. And the puzzle was not solved until after it came to be recognized that the Old Testament prophets preceded the Mosaic law in point of time, and did not follow it, as had been commonly supposed; that it was the work of such prophets as Elijah, Amos, Hosea and Isaiah that made the law possible; that the Mosaic law was not really given by Moses but was formulated some six centuries later and was attributed to him in order to give it authority and prestige. This explained clearly what had been utterly dark before—why the early prophets never mentioned the Mosaic law or any of its contents; the simple reason was that it was not yet in existence at the time when they wrote.

The New Testament puzzle is to be solved in the same way. The reason why Paul did not quote or refer in any way to what Jesus said is that there had been no such saying to which reference could possibly be made. Several times Paul enters into an elaborate argument to prove something which could have been settled by a single sentence from the sayings of Jesus, if there had been any such sayings. What was happening was this: Paul, together with the other early Christian preachers or prophets, was laying the foundation for what now appears in the gospels, just as Amos, Hosea, Isaiah and their lesser contemporaries laid the foundation for what later came to be known as the Mosaic law.

When once it is recognized that the gospels are a codification of the work of Peter and Paul and their co-workers,

the New Testament becomes thoroughly intelligible again after an interval of some seventeen hundred years. And it should need no argument to prove that if the Christian Church is to do the work which it can do and ought to do, it must be able to offer to this and succeeding generations an understandable New Testament and a rational and plausible account of the origin of Christianity.

The writer wishes to acknowledge his indebtedness to "Ecce Deus," by Dr. William Benjamin Smith, for the general conception of the symbolical significance of the parables and miracle stories. Other acknowledgments are made in the footnotes.

New York.

G. L. C.

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496. The question of the Sadducees (20:27-40).
497. The Messiah not the son of David (20:41-44).
498. A warning against the scribes and Pharisees (20:45-47).
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501. "My words shall not pass away" (21:29-38).
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504. "I am in the midst of you as he that serveth" (22:24-30).
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506. "And he was reckoned with the transgressors" (22:35-38).
507. "He found them sleeping for sorrow" (22:39-46).
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510. The trial before Pilate and Herod (23:1-25).
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- 535. Jesus walks on the water (6:16-21).
- 536. "Jesus said unto them, I am the bread of life" (6:22-40).
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- 546. "Ye judge after the flesh" (8:12-20).
- 547. "If ye believe not that I am he, ye shall die in your sins" (8:21-30).
- 548. "Ye are of your father the devil" (8:31-45).
- 549. "Before Abraham was, I am" (8:46-59).
- 550. Healing the man born blind (9:1-12).
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 573. The mockery of the soldiers (19:1-3).
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 652. "Neither is that circumcision which is outward in the flesh" (2:17-3:2).
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 670. "The elder shall serve the younger" (9:1-13).
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 672. "Hath not the potter power over the clay?" (9:19-33).
 673. "With the heart man believeth unto righteousness" (10:1-11).
 674. "Whosoever shall call upon the name of the Lord" (10:12-21).
 675. "At the present time also there is a remnant" (11:1-10).
 676. "What shall the receiving of them be but life from the dead?" (11:11-15).
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 679. "How unsearchable are his judgments" (11:28-36).
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 692. "That Christ may dwell in your hearts by faith" (3:13-21).
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 695. "Awake, thou that sleepest and arise from the dead" (5:1-21).
 696. Admonitions to wives and husbands (5:22-33).

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697. Exhortations to parents, children, masters and servants (6:1-9).
 698. The figure of the soldier in armor (6:10-24).

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699. Authorship of the "letter".
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 703. "Buried with him in baptism" (2:1-12).
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 711. "Therefore, brethren, stand fast" (2:13-17).
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 716. "Who was before a blasphemer" (1:12-20).
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 718. "But I suffer not a woman to teach" (2:5-15).
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 734. "If we be dead with him, we shall also live with him" (2:1-13).
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744. Authorship and contents of the letter (1-25).

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 752. "To make the captain of their salvation perfect through sufferings" (2:10).
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APPENDIX A. The Initiation Ceremony

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APPENDIX B. Important New Testament Passages on Kindliness, Humility, Courage and Fairmindedness

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894. Kindliness (love, charity, gentleness, mercy, spirit of forgiveness).
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896. Courage (faith, hope, belief, confidence, endurance, absence of worry, persistence).
897. Fairmindedness (reason, judgment, common sense, experience, open mindedness, temperance, freedom from prejudice).

Fundamentals of Early Christianity

PERIOD I DRAMATIZATION

CHAPTER I OUTSTANDING PERSONS AND EVENTS IN HEBREW HISTORY

§1. Abraham (Abram), the reputed pioneer and ancestor (1500 B. C.)

Hebrew history forms the main background of early Christianity. In order, therefore, to get a proper perspective of the origin and growth of the Christian organization and its teachings it will be necessary to discuss briefly the outstanding persons and events in that history and their influence upon Jewish thought during the period that Christianity was struggling for a foothold and the New Testament was being written.

The oral tradition of the people of Israel went back to Abraham. That there was very early an Abraham tribe or tribes seems quite certain; whether there was an individual leader of that name is not so clear but it seems fairly probable that there was.

This Abraham, according to tradition, left Ur of the Chaldees in Mesopotamia about 1500 B. C., leading a nomadic migration westward to Palestine. Ur of the Chaldees had attained for that time a high degree of civilization and if the tradition is historically true, it is quite possible that these nomadic tribes had a leader of sufficient

culture to distinguish him from other nomadic leaders. It may have been this culture of their early leader, influencing both his contemporaries and their successors, that enabled Moses, some two hundred years later, to deliver the descendants of these migratory tribes from Egyptian bondage.

The name of Abraham stands out prominently on the pages of the New Testament, being mentioned almost as often as that of Moses. The reason for this is not hard to find. The phrase "son of Abraham" had become synonymous with "Jew". At the time when the earlier books of the New Testament were written—Galatians, I & II Corinthians, Mark, Matthew and Luke,—the Christian leaders were sharply divided upon the question of the admission of Gentiles into the Christian organization. The conservatives, led by James, were insisting that only Gentiles who first became Jews should be admitted because the "promises" had been made to "Abraham and his seed"; therefore one must be a "son of Abraham" either by descent or adoption in order to become a Christian. On the other hand, the liberals, led by Paul, contended that those only were the real sons of Abraham who had the spirit of courage and confidence such as had been shown by Abraham in his pioneer undertaking; therefore those Gentiles who had such confidence in the pioneer Christian movement as to welcome it with enthusiasm were better entitled to be called sons of Abraham without becoming Jews than were the Jews themselves who were accepting Christianity reluctantly and in small numbers.

§2. Moses, the traditional deliverer and law giver (about 1300-1200 B. C.)

According to tradition the Abrahamic tribes stayed several years in Palestine, gradually developing some tribal organization. Thence they found their way into

Egypt, part of them because of a famine in Palestine. They met with a friendly reception, being allowed to settle as herdsmen on desirable pasture lands, but later the Egyptian government changed its policy and attitude, strong, ambitious rulers conscripting their labor and degrading them into the position of serfs.

Three things contributed to bring about a deliverance from this oppression. The Egyptian government became weaker under a less vigorous and powerful ruler; the Hebrews, being hardy and virile, increased in numbers; and finally, a leader arose in the person of Moses. While yet a child Moses seems to have attracted the attention of some Egyptians of high rank, perhaps members of Pharaoh's own family, and he received the superior advantage of an Egyptian education; but the ties of blood were so strong that he gave up his position with the ruling class to become the leader of his oppressed kindred. At a time when the attention of the Egyptian government was concerned with plagues and pestilences, he led his people out toward the northernmost part of the Red Sea. The Egyptian army pursued and escape seemed impossible; but a strong wind blew back the shallow water and allowed the Hebrews to walk over on the comparatively dry land. After they were safely over, the wind ceased and the Egyptian army was overwhelmed and destroyed by the returning water.

This unexpected and seemingly miraculous deliverance was very naturally attributed to the prowess of the Hebrews' tribal god, who was also supposed to have led Abraham out of Ur of the Chaldees westward. Apparently Moses was wise and shrewd enough to take advantage of this. He led his people through the desert to Mt. Sinai and there, with the aid of Jethro, his father-in-law, a priest of Midian, he organized his people on a religious basis. One of the gods who was worshipped on

Mt. Sinai was named Jehovah (Jahweh), the god of the lightning, the thunderbolt and the thunderstorm, one of whose symbols was the serpent because of its resemblance to lightning. This name Moses took and adopted as the name of the tribal god of the Hebrews; one of the early prophets, Hosea, later referred to this as the marriage of the people of Israel to Jehovah. See Bewer, *Literature of the Old Testament*, 94-96.

In his work of organization Moses probably used not only the customs of the Hebraic tribes but also the much more maturely developed laws and customs of Egypt. Therefore it is not surprising that he came to be regarded by posterity not only as deliverer from bondage but as law giver, though it is not certain that we have a single fragment of the laws which he is supposed to have given to his people, the Ten Commandments representing a much later stage of economic and social development. It was because of this tradition that about six hundred years later, in the reign of King Josiah, when the writers of the code of laws now contained in the book of Deuteronomy wished to give as much sanction as possible to their work, they represented it to have been written by Moses; and still later, during the Babylonian exile, when the code of laws now to be found in the book of Leviticus was written, it also was attributed to Moses. See post §§8, 10.

At the time of the New Testament, when the pioneer Christian organization was struggling to expand in numbers and influence and thereby to acquire a foothold in the Mediterranean world, the name of Moses had become inextricably associated with the Jewish law; and since the liberal Christians who wrote most of the early books of the New Testament were strong and vigorous opponents of the fixed rules and the ceremonial part of that law, Moses is referred to either expressly or by implica-

tion many times in that part of the New Testament. Sometimes it is by way of contrasting the immaturity of the Jewish law with the maturity of the Christian teachings; for example, see Mt. 5:43, 44a: "Ye have heard that it hath been said [i. e. by Moses] Thou shalt love thy neighbor and hate thine enemy. But I [i. e. Jesus] say unto you, Love your enemies, etc." In one instance the Jews are represented as reminding the Christians that God had talked to Moses whereas the Christian leaders could boast no such oral intimacy: "We know that God spake unto Moses, as for this fellow [Jesus] we know not whence he is," see Jo. 9:29. Partly for the purpose of neutralizing the effect of such a charge there was told the story of the transfiguration; in that story not only does God speak from the cloud his approval of Christianity, but Moses, Elijah and Jesus are represented as engaging in friendly conversation, thus conveying the impression in dramatic, picturesque form that the Christian teachings were in accord with the ethical part of the Mosaic law; see post §219.

§3. David, the warrior and king (1000 B. C.)

According to tradition, after the death of Moses the Hebrews made several attempts to enter Palestine, then in the possession of the Canaanites, with varying success. They soon succeeded in getting possession of the wooded hills but it was several generations before they were able to secure control either of the fertile land or of the cities. During their stay in Egypt they had been influenced by Egyptian civilization and culture and during this later period they were influenced by the civilization of the Canaanites. Because of this influence they ceased to be herdsmen and became agriculturalists. They also adopted much of the Canaanitish religion. That they did not entirely succumb to it is almost certainly due largely to the

work of the great preachers or prophets who carried on the tradition of Abraham and Moses.

That individualism and independence of spirit which characterizes the Semites even to this day made it difficult for the tribes to form a closely welded state and it was only under the most extreme necessity of self-preservation that it was finally effected. The prophet Samuel, sensing the extreme need for union, selected for leadership Saul, of the tribe of Benjamin. Saul succeeded in uniting the tribes and defeating their enemies, but he was not equal to the inner difficulties of establishing a permanent kingdom; and upon the death in battle of himself and his warrior son Jonathan the results of his efforts apparently vanished.

But there had been a popular and promising figure in Saul's court, a young man of the tribe of Judah, whose name was David, the son of Jesse. At one time he was a close favorite of Saul, who gave him his daughter Michal in marriage. But in the closing years of Saul's reign, whether due to melancholia or jealousy, Saul became so incensed at David that the latter had to flee for his life to Israel's enemies, the Philistines. But fortunately for David, the Philistine chieftains distrusted his loyalty to the Philistines and he was not allowed to participate in any battle against the Israelites. After the fall of Saul and Jonathan David was made leader of his own tribe (Judah) and king of Hebron, while Saul's son Ishbaal (Ishbosheth) was made king of the northern tribes only. Seven years later Ishbaal was murdered by two of his captains and the northern tribes thereupon elected David king, thus uniting all the tribes into one State.

Unlike Saul, David was a statesman as well as a warrior. By peaceful methods he acquired Jerusalem which was located between the territory of the northern and that of the southern tribes but had not belonged to either,

and was thus able to make this almost impregnable fortress his capitol without arousing jealousy or dissension among any of the tribes. He apparently fought only when attacked, waging no wars of conquest but being content with making secure his own boundaries, thus achieving a reputation for justice and moderation as well as for valor. Under him Israel became the most important nation between the Euphrates and the Nile. So profound was the impression that he made on his contemporaries and their descendants that he became the third great personage in Hebrew history. To the name of Abraham the pioneer and ancestor and that of Moses the deliverer and law giver was added that of David the warrior and king. And in later generations when the glory of his achievements had become only a memory it was the pious wish of every Israelite that a second David might arise who would restore the great and prosperous kingdom of his ancestor.

This pious wish was probably never more fervent than during the period when the Christian organization was being developed and the earlier books of the New Testament were being written. While the intelligent Jews at that time would probably have been satisfied with a leader who had ability and character equal to that of David, whatever might be his ancestry, the popular notion was that such a leader, a Messiah who should free them from the control of the Gentiles, must be a direct descendant of David. The effect of this popular notion upon Christianity and upon the New Testament will be discussed later. See post §171.

§4. Elijah, the first great prophet (860 B. C.)

Though David's conduct was usually characterized by generosity, moderation and justice beyond the ethical standard of his own time, he was guilty of two serious

crimes, adultery with Bath-Sheba and the murder of her husband, Uriah. He later made Bath-Sheba one of his own wives and because of her influence over him, her son Solomon succeeded David as king over all Israel. The reign of Solomon was one of great splendor. He built a magnificent temple, established trade relations with other countries and achieved a reputation for wisdom that has persisted through New Testament times even to this day. But his government was weaker than that of David; the Edomites and Arameans and probably the Moabites successfully declared their independence and he was compelled to cede to Hiram of Tyre twenty cities in payment, apparently, for supplies and borrowed money. In order to keep up an expensive court and to build the temple and other public works, it was necessary to levy heavy taxes. Upon his death he was succeeded by his son Rehoboam, who was requested by his subjects to lighten the oppressive burdens; he refused, whereupon the ten northern tribes withdrew and selected as their king one of the leaders of the tribe of Ephraim, named Jereboam. For the next century and a half the northern federation of tribes was known as the Kingdom of Israel, while that part which remained loyal to Rehoboam was called the Kingdom of Judah.

The northern kingdom underwent frequent revolutions until the time of Omri, whose dynasty lasted a hundred years. In the reign of his son and successor Ahab, there appeared the fourth great personage in Israelitish history, Elijah, the Tishbite, the first of a long succession of great preachers who were called prophets because they undertook to speak for the tribal god, Jehovah.

The stories that appear in the Old Testament show that Elijah must have made a profound impression upon his contemporaries. In one of these stories he appears as an enthusiastic advocate of the exclusive worship of

Jehovah; in a contest between him and the prophets of Baal he was able to bring down fire from heaven to burn the sacrifice which he had made to Jehovah, while their sacrifice to Baal remained unconsumed in spite of their most fervent and frenzied appeals. In another story he voices the popular indignation when Jezebel brings about the death of Naboth because he would not sell his ancestral vineyard to the king. See I Kings 18:17-40; 21; 1-29.

But Elijah's political sagacity was not equal to his sense of social justice. He was apparently responsible for inciting Jehu to rebel against the dynasty of Omri and Ahab, with the result that nearly all the notable men of the northern kingdom were ruthlessly slaughtered, thereby rendering the kingdom less able to withstand the attacks of its enemies.

In spite of this disservice to Israel the name of Elijah was held in high esteem in popular tradition. This was still true in New Testament times, so that when the story of the transfiguration was told in the gospels of Mark, Matthew and Luke, the prophets were represented by Elijah as the law was represented by Moses; see Mk. 9:2-13; Mt. 17:1-13; Lu. 9:28-36. At the very end of the prophetic book of Malachi, which now appears as the last book in the Old Testament canon, it was solemnly predicted that Elijah the prophet would again appear "before the great and terrible day of Jehovah come"; Mal. 4:5. This came to be interpreted as a Messianic prediction and thereby became an obstacle to early Christianity till the problem of Elijah's resurrection and reappearance was solved by insisting that John the Baptist—in spite of the dissimilarity of names—had in substance fulfilled the prediction; see post §312.

§5. Amos, who insisted that Jehovah demanded justice (750 B. C.)

The reigns of Jehu and his son Jehoahaz witnessed times of trouble for the northern kingdom with Syria and Damascus but prosperity came with Jehoash and Jeroboam II. During the latter's reign the Israelites became so successful that they felt themselves secure from further danger and gave themselves over to pleasure. It was at one of their religious revels in the city of Bethel that there appeared for the first time that great preacher of justice, Amos of Tekoah, the earliest of the literary prophets whose writings have been preserved. He insisted, however, that he was not a professional prophet, but a herdsman and a dresser of sycamore trees who had been commanded by Jehovah to warn his people: "The lion hath roared; who will not fear? The Lord God hath spoken; who can but prophesy?" See Amos 3:8. In the midst of this joyous gathering he uttered a prediction that the northern kingdom would be destroyed because the people had not observed the commands of Jehovah. This was regarded by most of his contemporaries as blasphemy because it was equivalent to asserting that Jehovah either would not or could not save his people upon whose worship he was dependent for his very existence. But Amos went still further; he predicted that Jehovah himself would destroy Israel for her disobedience!

The brief sermons or prophecies of Amos, which are contained in the Old Testament book of that name, are the earliest records that we have of any one insisting that Jehovah was an ethical deity to whom righteous conduct on the part of his worshippers is of supreme importance and to whom the sacrifices and other formal ceremonies are not only valueless but objectionable:

5:21-24: I hate, I despise your feast days, and I will not smell [take delight in] your solemn assemblies. Though ye offer

me burnt offerings and your meat offerings, I will not accept them; neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let justice run down as waters, and righteousness as a mighty stream.

8:4-6: Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, saying, when will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah [a measure] small, and the shekel great, and falsifying the balances by deceit? That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat?

Since Jehovah was a god who demanded justice and worship of him consisted in being righteous, he was therefore not only the god of Israel but the god of other nations as well. It is remarkable that in the writings of the first great literary prophet the idea of god should thus transcend national boundaries:

9:7: Are ye not as children of the Ethiopians unto me, O children of Israel? saith the Lord. Have not I brought up Israel out of the land of Egypt? and the Philistines out of Caphtor, and the Syrians from Kir?

In the New Testament there are no references to Amos and no quotations from his writings; but his influence can be traced in the exaltation of conduct and attitude over sacrifices, in the appeals to common sense and reason and human experience against a deadening tradition and in the insistence upon admitting the Gentiles into the Christian organization upon an equal footing with the Jews.

§6. Hosea, who pleaded that Jehovah was kindly and forgiving (740 B. C.)

Amos discovered that there was an invariable relationship between a cause and its effect. Therefore it was to him an irresistible conclusion that if any nation, not excluding Jehovah's own people, should fail to work out

social justice, it was doomed to destruction. But Amos placed too heavy an emphasis upon strict and certain retribution. The principles of the universe are inevitable in their working, it is true, but there must be a flexibility, a lack of immediacy in their operation, a "margin of safety", as it were, otherwise neither society nor the individual could long survive. The wages of sin is destruction and death if the sin, i. e., the violation of these fundamental principles, be sufficiently serious and long continued; but ordinarily there is a time and place for repentance—for a turning and readjustment to those principles. It is a striking fact that only a few years after the dramatic appearance of Amos at Bethel there arose another great prophet whose service consisted in calling attention to this other aspect of the conditions under which life is and must be lived.

Like Amos and all the other great prophets, Hosea apparently wrote out of his own experience. His wife proved to be untrue to him and when he discovered her unfaithfulness a separation followed. But he found that he still loved her in spite of her misconduct and he therefore tried to induce her to give up her immoral life and return to him as a faithful wife. Hosea sees in this little domestic drama in his own life a replica of the relation of Israel to Jehovah. Though Israel had been unfaithful to her tribal god and had treated with contempt his demands for righteousness, the way was still open for her to change her conduct and to return to following and serving him as a dutiful wife follows and serves her husband. As Hosea still loved and was willing and ready to forgive his erring wife, so Jehovah still loved and was willing to forgive errant Israel who had "gone a whoring from under their God."

Amos had personified Israel as a virgin; his opening sentence of doom was that "the virgin of Israel is fallen."

Hosea personified Israel as a wife who had become unfaithful to her marriage vows. But he also used the relationship of father and son as a symbol of the relation of Jehovah to his people and this symbol became the predominant one in the New Testament:

11:1-4a: When Israel was a child, then I loved him, and called my son out of Egypt. As they called them, so they went from them; they sacrificed unto Baalim, and burned incense to graven images. I taught Ephraim also to go, taking them by their arms; but they knew not that I heard them, I drew them with cords of a man, with bands of love.

Because Jehovah loved Israel he wanted from Israel love and devotion and not sacrifices:

6:6: For I desired mercy and not sacrifice; and the knowledge of God more than burnt offerings.

Hosea was emphatic in his denunciation of idolatry:

8:4b, 5a, 6: Of their silver and gold have they made them idols, that they may be cut off. Thy calf, O Samaria, hath cast thee off; mine anger is kindled against them For from Israel was it also: the workman made it; therefore it is not God; but the calf of Samaria shall be broken in pieces.

Because of the frequent and violent changes of dynasty in the northern kingdom, Hosea is opposed to the institution of kingship. He regards it as an unmixed evil—a rebellion against Jehovah. He urges instead of a kingdom a theocracy, i. e., the direct overlordship of Jehovah:

8:4a: They have set up kings, but not by me: they have made princes, and I knew it not.

This theocratic form of government which Hosea urged became an established fact in Judaism after the return from the Babylonian exile.

Hosea, as well as Amos, predicted destruction for Israel, apparently having little hope that she would turn

again to paths of righteousness and justice and devotion to Jehovah:

13:16: Samaria shall become desolate; for she hath rebelled against her God; they shall fall by the sword; their infants shall be dashed in pieces, and their women with child shall be ripped up.

The substance of Hosea's message, put into modern phraseology, is that the universe is kindly disposed towards and will reward with happiness those who put themselves into harmony with its fundamental principles. This message had a powerful influence upon two later prophets, Jeremiah and the Second Isaiah, and through them, upon early Christianity.

In the New Testament there are some five quotations from the book of Hosea, the most important being 6:6a: "For I desire mercy and not sacrifice." But there is another passage which is not quoted but has considerable special significance because it was obviously used to fix a most important part in the historized drama in the gospels, namely, the interval between the crucifixion and the resurrection; see post §321. The passage is as follows:

6:1, 2: Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us; in the third day he will raise us up, and we shall live with him."

§7. Isaiah, the prophet-statesman (736 to 700 B. C.)

The success of David in establishing his kingdom would have been well nigh impossible had it not been for the temporary weakness of the two great neighboring powers, Assyria and Egypt. But during the reign of Jereboam II, the Assyrian empire was again gathering strength and becoming a menace to Israel. Perhaps Amos had this in mind when he predicted Israel's downfall. But the kings of Israel and Judah and the people generally

did not share his foresight; instead of making preparations to meet this peril, Israel and Damascus took advantage of the weakness and unpopularity of Ahaz, King of Judah, to make war on Judah. Jerusalem was besieged and Ahaz was so hard beset that in despair he sent a message of submission to the Assyrian emperor, Tiglath-Pileser, asking for help. The emperor welcomed the opportunity and did not wait for a second invitation; he subdued Damascus and made that country an Assyrian province; a few years later his son and successor Shalmaneser IV inflicted a similar fate upon Israel, capturing Samaria, the capital, in 722 B. C. Though the fall of the northern kingdom thus took place about forty years after the prediction of Amos, it was apparently regarded as a fulfillment of the predictions made by both Amos and Hosea, thus vindicating them in the popular mind and furnishing a firm foundation for the development of a prophetic tradition and a prophetic party.

After Samaria fell in 722 B. C. practically all its population that survived the three year siege—some 27,000 persons—were carried into captivity, and neither they nor their descendants ever returned to Palestine, being absorbed by the peoples among whom they were exiled. Thus ended the northern kingdom, and the southern kingdom of Judah became the heir of its literature and its traditions; from this time on Judah becomes Israel.

It was some fourteen years after the destruction of Samaria that there appeared in Judah the third great literary prophet, Isaiah. He was not only a prophet but a statesman. He protested to Ahaz against his appeal to the Assyrian emperor for help, reasoning that Assyria would invade Damascus and Israel without any request from Ahaz, and Judah would thus be saved from peril without becoming an Assyrian vassal. In 715 B. C. Ahaz died and was succeeded by his son Hezekiah, who wished

to throw off the yoke of Assyria with the help of Egypt. Isaiah protested against this also, and for three years he went about the streets of Jerusalem in the garb of a prisoner of war in order to portray dramatically to the people what their fate would be if they should rebel against Assyria. In spite of this continued protest Judah entered into an alliance with Egypt in 705 B. C., just after the death of the Assyrian emperor Sargon. In 701 B. C., Sennacherib, his successor, invaded Judah, desolated the country and approached Jerusalem; Isaiah assured King Hezekiah and the people that Jerusalem would not be taken:

33:20, 22: Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. . . . For the Lord is our judge, the Lord is our lawgiver, the Lord is our King; he will save us.

This prediction was fulfilled. Whether it was because an army of mice destroyed the leather of their weapons and other equipment, or because of a pestilence, or because Sennacherib found it imperative to return home to attend to affairs there, the Assyrian army raised the siege of Jerusalem and marched away. The fulfillment of this prediction must have enured greatly to the advantage and prestige of Isaiah and he used it to induce King Hezekiah to undertake a reformation which would bring the religion of Judah more closely into harmony with the principles of the prophetic party.

The great work of Isaiah lay in his postponing the destruction of Judah for more than a century, thereby giving the worship of Jehovah—and especially the prophetic interpretation thereof—a chance to root itself so firmly that it was able to survive the Babylonian exile.

Isaiah was apparently the first one of the Hebrew prophets to grasp the conception of universal history. It

was not merely for prudential reasons that he counseled submission to the powerful Assyrian Empire; it was also because he recognized Assyria as an instrument of Jehovah. Since man was in the hands of Jehovah as clay in the hands of the potter, he was able to assure his people that "in submission and confidence shall be your strength."

Even before the days of Isaiah there was probably a prophetic party that treasured the sayings of Amos and Hosea. During the period in which he was unable to make any impression upon the people generally, he apparently turned his attention to the careful training and education of this small group, and because of this he could confidently predict that "a remnant would return" to Jehovah. This doctrine of "the remnant" had considerable influence upon later generations and probably was the basis for the formation of the Nazarene sect which developed into the Christian organization. See post §14.

Isaiah built upon the foundations laid by Amos and Hosea; but, unlike Hosea, he was not opposed to an earthly king, the institution of kingship having been comparatively successful in Judah. One of his best known predictions was the reestablishment of the kingdom of David:

9:6, 7: For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

The writings of Isaiah are contained in the first thirty-nine chapters of the present book of Isaiah; from these chapters there are several quotations in the New Testament. When Isaiah found that the people refused to heed

his counsel of submission to Assyria, and by so refusing made themselves even more impervious to his advice than they were before, the seeming inevitability of this result as he looked back upon it so impressed him that he puts it in the mouth of Jehovah as Jehovah's own purpose from the beginning:

6:9, 10: And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not, Make the heart of this people fat, and make their ears heavy; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed.

This passage is quoted substantially in Mt. 13:14, 15, and in Jo. 12:40 to describe the attitude of the Jews toward the Christian message.

Similarly, when Mark (Mk. 7:6) and Matthew (Mt. 15:8) charge the Jews with hypocrisy they quote an appropriate passage from Isaiah:

29:13: Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

When Isaiah protested to King Ahaz against appealing to Assyria for help against Damascus and Israel, he was so profoundly convinced that the submission and appeal were unnecessary that he solemnly assured the king that if the latter would wait for only a brief period before taking such action, he would be furnished with proof that Isaiah's counsel was wise. Isaiah puts his own words, of course, into the mouth of Jehovah:

7:10, 16: Moreover the Lord spake unto Ahaz, saying, Ask thee a sign of the Lord thy God, ask it either in the depth or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David; is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his

name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

To translate this highly picturesque language into modern phraseology, Isaiah is assuring Ahaz that if the latter will wait for a period of at least nine months—the interval between the conception and birth of a child—and not more than three or four years—before the child is old enough to choose between good and evil,—Damascus and Israel will be laid waste and the menace to Judah removed. In the Hebrew, the word translated in 7:14 “virgin” was merely “young woman of marriageable age;” but in the Septuagint translation of Isaiah it was incorrectly rendered “virgin.” After the hope of winning over the Jews to Christianity had practically failed, it became highly desirable to make the Christian organization and its teachings as attractive as possible to the Greek world, which had long been familiar with the idea of unions between and offspring from “the gods and the daughters of men.” The above passage was then pressed into service as a Messianic prediction and used as the basis for the stories of the virgin birth of Jesus as they now appear in the gospels of Matthew and Luke. See post §§261; 394-397.

§8. The “book of the law” (621 B. C.)

In 686 B. C. King Hezekiah died and was succeeded by his son Manasseh, then twelve years old. During the latter’s long reign there was a violent reaction against the prophetic party. The reforms instituted by King Hezekiah were swept away, the popular, idolatrous religion was restored, and the leaders of the prophetic party were persecuted with fire and sword. Manasseh was succeeded by his son, Amon, who was murdered within two

years and his eight year old son Josiah was placed on the throne in 639 B. C.

Manasseh's persecution of the prophetic party served only to increase their piety and deepen their devotion to the teachings of Amos, Hosea and Isaiah. Probably toward the end of Manasseh's reign or in the early years of the reign of Josiah, the leaders of that party conceived and drew up a thoroughgoing plan of religious reform, following and laying special emphasis upon the principles of social justice which had been proclaimed by Amos. But they apparently felt themselves unable to secure the adoption of their reform without aid, so they entered into an alliance with the priests of Jerusalem. In return for the latter's support the prophetic party included in their plan a complete sacrificial cult—quite inconsistent with the denunciation by Amos of all sacrifices—and furthermore provided that in the future there should be only one sanctuary—that at Jerusalem. The local sanctuaries or "high places" were all abolished, and the priests of these sanctuaries were required to bring their sacrifices to the temple at Jerusalem. There was probably some practical justification for this, because it was easier to prevent idolatrous practices at the single central shrine than at the various smaller places, and Jerusalem was not far from any part of Judah.

But the support of the Jerusalem priests was apparently still not enough; they must also have both royal and popular support. Just how they were able to win over the young king is not known; but they obtained popular acceptance by means of a literary device which today, with entirely different conceptions of literary property and the function of history, would be called a literary hoax. The plan was drawn up as if it had been the work of Moses some 600 years earlier; the document containing the plan was then placed in the temple, where it was "dis-

covered" in 621 B. C. by Hilkiah, the high priest, as related in 2 Kings 22:8:

And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the Lord, And Hilkiah gave the book to Shaphan, and he read it.

This "book of the law" was then brought to King Josiah who had it read to the people and both king and people entered into a solemn covenant to observe it; and during the succeeding years Josiah apparently went a long way toward carrying out its provisions.

The production and "discovery" of the "book of the law" was an important event. From this time forward the religion of Judah became the religion of a book of rules that could be studied and contemplated; it was no longer dependent upon transmission by oral instruction. But this step ahead was gained at an enormous cost. Religion was thereby separated from life, the laity separated from the priesthood, which became the authoritative expounder of "the law." For most of the common people religion was practically reduced to three great feasts, to each of which a new interpretation was given, based upon the traditional history of the Israelites. The feast of unleavened bread commemorated the flight from Egypt; the feast of weeks the giving of the Ten Commandments on Mount Sinai and the feast of tabernacles the journey through the desert when Israel dwelt in tents.

From the standpoint of early Christianity, the "book of the law" is significant in two respects. The attempted reduction of the religion of Judah to rule and ceremonial and the consequent identification of the "works of the law" with religion produced—after the Babylonian exile,—the party of the Pharisees who were, perhaps, the most formidable single obstacle to winning over the Jews to Christianity. And the methods by which the "book of

the law" was produced and the literary device by which popular support was gained for it had almost exact counterparts in the history of early Christianity some six and a half centuries later. See post §§168, 169.

The "book of the law" is contained in our present book of Deuteronomy from which there are several quotations in the New Testament where it is usually referred to as the "law of Moses." These quotations will be discussed in later chapters; see post §§271-288.

§9. Jeremiah, the greatest of the prophets (630-580 B. C.)

According to the account in 2 Kings 23:1-27, King Josiah applied himself with great earnestness and diligence to carrying out the reform measures provided for in the "book of the law." He caused to be destroyed the temple vessels which had been used for idolatrous worship, put down the idolatrous priests, expelled the religious prostitutes from the temple and destroyed the local sanctuaries or "high places." But the reform was not a complete success. This was partly due to the different motives of the men behind it. The prophetic party was apparently sincerely anxious to purify the religion while the Jerusalem priests were probably interested chiefly in the financial benefit that they would derive from having practically a monopoly of conducting the cult. Another reason for the comparative failure of the reform was that it laid more emphasis upon negatives and externals, upon the destruction and prohibition of idolatrous practices, than it did upon slowly educating the people in the spirit of social justice and righteousness. Still another reason was the unexpected and tragic fate of King Josiah. The prophetic party had been so elated over gaining his support that Huldah the prophetess predicted that he would be gathered into his grave in peace; 2 Kings 22:20; surely a king who would do the will of Jehovah as zealously as

did King Josiah should receive a proper reward, so, when Pharaoh-necho of Egypt made a campaign against Assyria in 608 B. C., Josiah, feeling confident of Jehovah's favor and support, undertook to intercept him at the mountain pass at Megiddo; according to the pithy report in 2 Kings 23:29:

In his days Pharaoh-necho king of Egypt went up against the king of Assyria to the river Euphrates; and King Josiah went against him; and he slew him at Megiddo when he had seen him.

One of the members of the prophetic party during this period was a young man who was destined to become the greatest of the Hebrew prophets. Jeremiah was born at Anathoth, a village some two or three miles west of Jerusalem. His father was a priest and it is conjectured that he was a descendant of Abiathar the priest of David who was exiled to Anathoth by Solomon upon the latter's accession to the throne; 1 Kings 2:27. His adherence to the prophetic party was thus against the material interests of his family whose living was probably dependent upon the revenues from the local sanctuary.

Jeremiah was apparently enthusiastic at first over the reform movement, but was soon disillusioned and began to preach a spiritual, as distinguished from an external reformation:

31:31-34: Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which covenant they brake, although I was an husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity and I will remember their sin no more.

After the death of King Josiah at Megiddo the people chose his second son Jehoahaz to succeed him but at the end of three months Jehoahaz was deposed by Pharaoh-necho, who placed Josiah's eldest son Jehoiakim on the throne as an Egyptian vassal. Nineveh, the capital of Assyria, fell in 607 B. C.; but the next year the Babylonian crown prince Nebuchadrezzar defeated Pharaoh-necho, who thereupon ceded to Babylon all his conquests in Asia. Thus Judah became a vassal to Babylon, who was for two generations the mistress of the world.

The defeat and death of Josiah only fourteen years after the beginning of his reformation had been a great blow to the prophetic party and to its theory that righteousness necessarily brings prosperity and that wickedness always results in adversity. There was a natural reaction against the reform movement, which apparently served only to confirm most of the prophetic party even more firmly in their theory. Their explanation of Josiah's death was that the wickedness of his grandfather Manasseh in persecuting the prophetic party had not been sufficiently atoned for in Manasseh's lifetime and it was thus visited upon his descendants. And although Babylon was as strongly intrenched in power as Assyria had been in the days of Isaiah, many of the prophets apparently encouraged Jehoiakim to rebel, relying upon the assurance that Isaiah had given a century before, that Jehovah would protect his own city Jerusalem. Against the dogma of the inviolability of Mount Zion Jeremiah raised his voice in emphatic protest:

7:1-7: The word that came to Jeremiah from the Lord, saying, Stand in the gate of the Lord's house, and proclaim there this word, and say, Hear the word of the Lord, all ye of Judah, that enter in at these gates to worship the Lord. Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the Lord, the temple of the Lord, the

temple of the Lord are these. For if ye thoroughly execute judgment between a man and his neighbor; If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt; Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

Though Jeremiah repudiated Isaiah's doctrine of the inviolability of Jerusalem, his argument in other respects followed that of Isaiah. Nebuchadrezzar was the instrument of Jehovah; therefore rebellion against him was disloyalty to Jehovah which would surely be punished: 25:9. But Jeremiah did not succeed as well as Isaiah. Jehoiakim rebelled; Nebuchadrezzar stirred up the Moabites and other neighboring peoples against Judah; Jehoiakim died and was succeeded by his son Jehoiachin, who in 597 B. C. was compelled to surrender unconditionally to Nebuchadrezzar. After taking the treasures of the temple, the king and ten thousand of the best of the people of Judah to Babylon, Nebuchadrezzar placed Zedekiah, an uncle of Jehoiachin, on the throne as a vassal prince.

Only a few years later Egypt began to stir up the small nations to rebel against Babylon. At a conference of these nations held in Jerusalem Jeremiah appeared with a yoke around his neck to symbolize the fate of Judah if she should again rebel. One of the blindly optimistic prophets, Hananiah, took the yoke from off Jeremiah's neck and broke it, declaring that within two years the yoke of Nebuchadrezzar would likewise be broken. Somewhat later Jeremiah retorted: thou has broken the yokes of wood; but thou shalt make for them yokes of iron: 28:13.

Jeremiah's counsel was again rejected. The rebellion took place in 586 B. C. and this time Nebuchadrezzar showed no mercy. Zedekiah's children were butchered before his eyes and he was then blinded and taken to Babylon in chains. The city was looted and all but the poorest of the people were taken captive to Babylon. A certain

Gedaliah was made Babylonian viceroy or prefect over the devastated country. A band of fanatics slew him and the rest of the Judeans fled to Egypt to escape the vengeance of Babylon, compelling Jeremiah to go with them. There, according to tradition, he was stoned to death by his own people because he protested against their relapse into idolatry.

Thus fell Judah and thus perished the greatest of the Hebrew prophets. Like Isaiah he was a statesman as well as preacher; he stood almost alone in insisting that the only sensible course for Judah to pursue was to submit to Babylon. His life was a long series of contests in which he was unsuccessful but in which he was vindicated by posterity. Even the next generation began to appreciate the correctness of his position and his writings were very early admitted to the sacred canon. His career of unjust persecution and martyrdom probably furnished the basis for the composition of the Poems of the Servant of Jehovah (post §11) and some six hundred years later exercised a profound influence upon early Christianity and the composition of the gospel drama.

There are a few quotations in the New Testament from Jeremiah's writings and one of them deserves special mention. In one of his exalted moods he predicted the return from captivity of the northern tribes, the most important of which were supposed to have been descended from Jacob and Rachel:

31:15, 16: Thus saith the Lord: A voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy.

In Mt. 2:18 the first verse of this unfulfilled prediction is taken from its context and made the basis for the story

of Herod's slaughter of the male children which was represented as having taken place some six hundred years later; see post §263.

§10. Ezekiel, pastor of the exiles and father of Judaism
(592-570 B. C.)

The ten tribes of northern Israel were carried away by the Assyrians in 722 B. C. and all trace of them has been forever lost; they were apparently absorbed by the various peoples among whom they were settled. That a similar fate did not overtake the people of Judah when they were taken captive to Babylon is due chiefly to three facts. The first of these has already been mentioned; during the period from 722 B. C. to 597 B. C. the prophetic interpretation of the worship of Jehovah had rooted itself firmly enough to give the people a unity and rallying point in times of adversity and distress which the northern tribes never attained. A second factor was that the exiles in Babylon were allowed to settle in their own communities and were not scattered throughout the city. The third factor, probably of equal importance with the others, was the work of Ezekiel. He was the son of a Jerusalem priest and had been one of those ten thousand who were exiled to Babylon in 597 B. C. In 592 B. C. he began to predict the destruction of Jerusalem and after that event occurred in 586 B. C. he then steadily predicted the restoration of his people in their native land.

Before the Babylonian exile the ethical unit had been the nation, not the individual; it was the corruptness and wickedness of the people as a whole which had been the subject of denunciation by the great preachers of Israel and Judah. But with the nation gone, the appeal of Ezekiel must be made to each individual among his countrymen; he also emphasized the responsibility of the preacher for the conduct of his hearers; and it is because of his

emphasis upon individual responsibility of both himself and the people whom he addressed that he has come to be called the first pastor—the pastor of the exiles.

Under the Deuteronomic code there was only one place at which sacrifices to Jehovah could properly be made and that was in the temple at Jerusalem; hence Ezekiel opposed, and successfully, the erection of a temple to Jehovah in Babylon. In place of the temple arose the synagogue, around which much of their community life could be continued and instruction could be carried on. And in place of the temple sacrifices the great emphasis came to be placed upon circumcision and the Sabbath, which could be observed just as well at Babylon as in Jerusalem, and which set them off from others as worshippers of Jehovah.

Since the exiles had no longer any government of their own their attention was turned toward their national history as a means of preserving their identity as a people. Some of their leaders glorified that history, retelling in literary form the current popular stories of the miracles attributed to Moses and Elijah and probably inventing new ones. Still others, like Ezekiel, saw in the nation's past idolatry and disloyalty to Jehovah the explanation and justification for Judah's captivity and the destruction of Jerusalem, and looked forward to the time when the people of Jehovah would be sufficiently punished and would be restored to their native Palestine. Ezekiel's chief concern was that this idolatry would not again be repeated after the restoration, and he therefore devised a very elaborate arrangement of Palestine and the new temple and the cultic ritual so that it would be impossible for the people of Jehovah ever again to be seriously contaminated by heathen influences. Although his plan was entirely too impractical to be carried out in detail after the restoration, his exaltation of the temple sacrifices and other ceremonial rites exercised such a profound influence upon later gen-

erations that he has been called the father of Judaism; and while this helped to save the Jews from either absorption or extermination by the Gentiles, it also raised a serious barrier to their conversion to Christianity.

§11. The Second Isaiah, the preacher of comfort and consolation (538-520 B. C.)

Jeremiah had predicted that the Babylonian exile would last for seventy years. But the successors of Nebuchadnezzar were not strong enough to cope with the brilliant military genius of Cyrus the Persian; Babylon fell to him in 538 B. C. and the next year, less than 49 years after the fall of Jerusalem, the exiles were permitted and aided by Cyrus to return to Palestine.

Toward the close of the exilic period, there arose the last of the great prophets; his name is unknown but since his writings have been preserved in Chapters 40 to 66 of the present book of Isaiah, he is usually referred to as the Second Isaiah. His message was one of comfort and consolation to his countrymen written in a style which is not surpassed by anything in the Bible. His fundamental theme is contained in his opening passage:

40:1, 2: Comfort ye, comfort ye, my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received at the Lord's hand double for all her sins.

The next three verses probably refer to the way in which the financial help from Cyrus would make easier the return journey of the exiles:

40:3-5: The voice of him that cryeth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted and every mountain and hill shall be made low: and the crooked shall be made straight and the rough places plain: And the glory of the Lord shall be revealed and all flesh shall see it together: for the mouth of the Lord hath spoken it.

Some five hundred years later, Mark and Matthew and Luke took 40:3 from its context and interpreted it as a prediction of the career of John the Baptist, who, they represent, did his first preaching in the wilderness of Judea!

The chief motive of Cyrus in allowing and helping the Jews to return to Palestine was almost certainly political—that he might have a friendly buffer province between his own empire and that of the Pharaohs. But so grateful is the Second Isaiah for the deliverance of his people from captivity and exile that he sees in Cyrus the fulfillment of the Messianic hope and he does not hesitate to call Cyrus the Anointed, i. e., the Messiah, or Christ:

44:28, 45:1: That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid. Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden to subdue before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut.

If any one objected that Cyrus was not eligible to be the Messiah, because he was not only not the son of David, but was not even a son of Abraham, he probably retorted that anything is possible to the omnipotent Jehovah:

40:12-17: Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before him are as nothing; and they are counted to him less than nothing, and vanity.

Not only does the Second Isaiah bring a message of comfort and consolation; he also explains why Jehovah had inflicted such sufferings upon his people: it was for the sake of the Gentiles who will be so impressed by the glorious restoration of his people after such suffering that they too will worship Jehovah! This explanation is contained in four passages which are now usually referred to as the Poems of the Servant of Jehovah. According to the most reasonable interpretation, the Servant of Jehovah is the people of Israel and Judah, though the more particular basis for the poems may have been the career of Jeremiah whose suffering under persecution was typical of the suffering of his people. There was, of course, nothing new in representing the people of Israel as a single person:

42:1-4: Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

In the fourth and last of the poems, the author is showing the effect upon the Gentiles of the glorious restoration of Israel after so much adversity; it is the Gentiles themselves who are represented as speaking:

53:1-12: Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned

every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? For he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

This exaltation of suffering as a means of bringing about the regeneration of others probably exercised a considerable influence upon the development of early Christianity whose emphasis upon humility and courage was strikingly depicted in the ceremonial crucifixion of its initiation drama; see post, §21. And when this initiation drama was later historized in the several gospels, the Poems of the Servant of Jehovah furnished some of the material for that historization.

§12. Malachi and the establishment of Judaism (480-444 B. C.)

Under the leadership of and stimulated by the exhortations of the prophets Haggai and Zechariah the temple was finally rebuilt in 515 B. C. But it was so small and mean as compared with the magnificent one built by Solomon which had been destroyed in 586 B. C., that the people were deeply disappointed. Furthermore, the Persian

empire was as formidable as ever and there was no sign of that glorious restoration to power which had been promised on behalf of Jehovah by the Second Isaiah. It was only by diligent and persistent efforts that a large part of the people could be induced to continue the worship of Jehovah who had promised so much and had performed so little. In the book of Malachi, which was probably written about 480 B. C., the people are rebuked for their bitterness and impatience :

3:13-15: Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea they that tempt God are even delivered.

Haggai and Zechariah had explained that the Davidic kingdom had not been re-established because the people had not rebuilt the temple. The author of Malachi says it was because of their failure to perform faithfully the sacrificial duties imposed by the Deuteronomic code :

1:6-8, 13, 14: A son honoureth his father and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? in that ye say, The table of the Lord is contemptible. And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts Ye said also, Behold, what a weariness is it! and ye have snuffed at it, saith the Lord of hosts; and ye brought that which was torn, and the lame, and the sick; thus he brought an offering: should I accept this of your hand? saith the Lord. But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing; for I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen.

In the meantime some of those Jews who had remained behind in Babylon had been working out the ideas of Ezekiel in legislation which they attributed to Moses in order to gain for it authority and prestige. It is usually known now as the Priest Code, and a large part of it is contained in the book of Leviticus. In order to meet the crisis in Palestine, several hundred Jews came from Babylon under the leadership of Ezra and Nehemiah; their efforts culminated in a great popular gathering in 444 B. C. at which the people bound themselves by oath to the Priest Code and Judaism was finally established; that which before the exile was a nation has now become a church.

The establishment of Judaism meant that the Jew cut himself off from all non-Jews whom he regarded as so unclean that he could not eat with them or come in contact with them without becoming himself ceremonially unclean. The creation of this mental Chinese wall around the Jews probably saved them from extinction, but at a tremendous cost. Because of this attitude of supercilious self-righteousness and exclusiveness, they became more than ever before the object of hatred and detestation on the part of the Gentiles and so remained down to the days of early Christianity.

§13. The Kingdom of the Maccabees and the Kingdom of Herod (168-4 B. C.)

For the next two centuries after the establishment of Judaism in 444 B. C. very little is known of Jewish history. In 333 B. C. all of Asia Minor fell into the hands of Alexander the Great and soon afterwards there began that spread of Greek culture which is usually known as the process of Hellenization. After Alexander's death, the Jews became vassals of the Egyptian part of the Alexandrian Empire; the Jews were accorded kindly and consid-

erate treatment, but in 198 B. C. Egypt was defeated by Syria and Palestine became a Syrian province.

With its well settled policy of exclusiveness, Judaism did not yield readily to the Hellenizing process; and Antiochus IV of Syria, known as Epiphanes, became impatient and in 175 B. C. undertook to hasten the process by force. This aroused the active hostility of the Jews and Antiochus thereupon in 168 B. C. undertook to exterminate Judaism. This brought about a rebellion headed by a priest named Mattathias. After the latter's death he was succeeded by his son Judas, a man of fine character, who was such a persistent and successful warrior that he came to be known as Judas Maccabeus, "the hammerer." Upon his death in battle he was succeeded by his brother Jonathan and he in turn by the youngest brother Simon, also called Maccabeus, who was made prince and high priest in 141 B. C. Simon was assassinated in 125 B. C. and his son and successor, John Hyrcanus, who reigned for thirty years, succeeded in so extending his territory as to make his kingdom equal in size to that of Solomon.

But the Priest Code under which the Jews had been living since 444 B. C. contemplated that the civil authority would be exercised by an alien power and not by the Jews themselves. Furthermore, many contended that the Maccabees were not eligible to the high priesthood and that the same person should not be both king and high priest. But the Maccabean Kingdom lasted through many vicissitudes and in spite of much warfare and intrigue until the taking of Jerusalem by Pompeii in 61 B. C.

From 61 B. C. Rome was substantially in control of the country; the so-called Kingdom of Herod was the creation of the Roman Senate which in 39 B. C. appointed Herod King of Judea. He reigned for 35 years and established and maintained peace; but he was always unpopular, partly because of his friendly relations to Rome, and partly

because he was an Idumean, and therefore only half Jew. He built a magnificent temple at Jerusalem, but the Jews were not grateful to him for that, because they felt that he would have much preferred to build a heathen temple. It was apparently during his reign that there appeared the only man connected with the early Christian history who was of sufficient importance to be mentioned by Josephus in his History of the Jews, namely, John the Baptist; see post, §14.

CHAPTER II

THE RISE OF CHRISTIANITY

§14. The sect of the Nazarenes and John the Baptist

From 100 B. C. until the destruction of Jerusalem in 70 A. D. there was much unhappiness among the Jews. The glorious restoration which the prophets had promised on behalf of Jehovah had not come to pass and during the last half of this period their very existence as a nation was continually threatened. Five different parties developed, each urging its own plan to avert the threatened calamity and to achieve peace, happiness and prosperity.

At what we would call today the extreme right was a small group of Herodians, friends and partisans of King Herod, who accepted Roman rule with enthusiasm and argued that such acceptance by the rest of the Jews would furnish an opportunity for the Jewish people to realize their national aspirations under the secure protection of Rome. Next to the Herodians in order of conservatism were the Sadducees. They probably derived their name from Zadok, from whose descendants were selected the priests in Jerusalem. They were not enthusiastic advocates of Roman rule, but willingly acquiesced in it as long as Rome kept order and protected business, they being the party of wealth. As might be expected from this fact, they were more conservative religiously than the Pharisees, accepting only the five books of Moses, while the Pharisees accepted also the large body of oral interpretation of the Jewish law which had been added to by successive great rabbis as a means of adapting it to changed economic and social conditions. The Pharisees, whose name probably signified the "separated", were ardent ad-

vocates of the ceremonial part of the Jewish law, believed in its observance in every detail, and undertook to perform the multifarious duties enjoined by it, not only for themselves but in behalf of those Jews who did not have the time or the intelligence or the money to observe it. They were bitterly opposed to Roman rule but showed their opposition only by passive resistance. In this last respect they differed from the fourth party at the extreme left, the Zealots, who advocated a rebellion to throw off Roman domination, relying upon Jehovah to preserve his people from destruction.

The fifth party was similar to and perhaps a continuation of that prophetic party which had treasured the literary productions of Amos, Hosea and Isaiah and had brought about the Deuteronomic reformation in the reign of King Josiah. The members of this party called themselves Nazarenes, probably deriving the name from the Hebrew word "netzer" meaning "branch" and thus signifying the true branch,—the true Israel. The solution which they proposed differed radically from that of the other four groups. Unlike the Herodians they were not enthusiastic over Roman rule; but they were equally unlike the Zealots and Pharisees in that they did not oppose Roman domination either passively or actively. They differed from the Pharisees also in paying little attention to the observance of the ceremonial part of the Roman law and differed from the Sadducees in placing emphasis not upon material comfort and prosperity, but upon the building of one's own character and personality by the exercise of a kindly, humble, fair-minded, but courageous attitude toward others. This, they insisted, was the true way of life—the way which would save the individual from unhappiness and the Jewish nation from destruction.

It may be that John the Baptist was the founder of this Nazarene sect, but it seems more likely that it was

already in existence before his career began and that he was merely its outstanding preacher or prophet. In any event, he made enough of an impression upon his contemporaries that there is the following account of him in Josephus, "Antiquities" Book 18, Chapter V (Whiston's Translation):

"Now some of the Jews thought that the destruction of Herod's army came from God, and that very justly, as a punishment of what he did against John, who was called the Baptist; for Herod had had him put to death, though he was a good man, and commanded the Jews to exercise virtue, both as to justice toward one another, and piety toward God, and so to come to baptism; for baptism would be acceptable to God, if they made use of it, not in order to expiate some sins, but for the purification of the body, providing that the soul was thoroughly purified beforehand by righteousness. Now, as many flocked to him, for they were greatly moved by hearing his words, Herod, fearing that the great influence John had over the people might lead to some rebellion (for the people seemed likely to do anything he should advise), thought it far best, by putting him to death, to prevent any mischief he might cause, and not bring himself into difficulties, by sparing a man who might make him repent of his leniency when it should be too late. Accordingly, he was sent a prisoner, in consequence of Herod's suspicious temper, to Machaerus, the fortress I before mentioned, and was there put to death. So the Jews had an opinion that the destruction of this army was sent as a punishment upon Herod, and a mark of God's displeasure at him."

§15. Simon links the Nazarene teachings with the Messianic hope

It was probably some time after the death of John the Baptist when one of the Nazarenes whose name was Simon conceived a brilliant idea which was nothing less than a stroke of genius. The Jews had for centuries been looking forward to the Messianic age as one in which all righteous persons—or at least all righteous Jews—would be happy, because the Messiah, a king like David, would restore the Davidic kingdom and would rule his people justly. Probably by intuition rather than by analytical reasoning

Simon reached the conclusion that since the great achievement of the Messianic age would be the happiness of each individual; and since happiness had come to all those who had accepted and practiced the Nazarene teachings of Kindliness, Humility, Courage and Fair-mindedness, these teachings themselves were the substantial fulfillment of the Messianic hope—they were the Messiah, the Christ. By thus linking their teachings with the popular aspirations for a Christ, the Nazarenes greatly strengthened their position and naturally came to be called Christians. They felt that they now had a firm rock upon which to build their future organization and Simon, the discoverer of this rock, was thereafter also called by the Latin name Cephas, or Peter, a name which signifies “rock”. Whether, before his great discovery, he had already been the leader of the sect, is uncertain; but it seems fairly clear from the Galatian letter that he was the leader of the Jerusalem Christians for several years and it may be that it was this great service which earned for him that leadership. See post §§29, 216.

§16. Paul, the preacher of Christianity to the Gentiles

Contemporary with Peter was a Pharisee named Saul, who began his career by persecuting the Christians, probably because the latter did not observe the ceremonial part of the Jewish law. Later, however, he became a Christian and after three years began to preach the Christian message to the Gentiles, apparently arguing that since the Christians sought happiness not through observing the Jewish ceremonial law but through the exercise of Kindliness, Humility, Courage and Fair-mindedness, there was no reason why non-Jews should not be eligible to membership in the Christian organization. So successful was he in his preaching that he was able to found several Gentile Christian churches of which he became the overseer

or superintendent, being known now by the Latin name of Paul, signifying "little", probably because he was small in stature. But ultimately this activity precipitated a conflict; the conservative Jewish Christians, led by Peter and James, who was the successor of Peter as the head of the Jerusalem church, took the position that although they did not observe the Jewish ceremonial law themselves, they did not think it wise to admit into the Christian organization persons who had not had the advantage of the moral discipline which the Jews had gained by the observance of the Jewish law for several generations. This conflict resulted in the production of the early Christian literature; all of that which has come down to us, except the Epistle of James, was written by Paul or by members of the Pauline or liberal Christian party, who contended that the Gentiles should be admitted into the Christian organization without first becoming circumcised or otherwise observing the Jewish ceremonial law.

§17. Fundamentals of Nazarene and Christian teachings

The Nazarene and Christian teachings were apparently arrived at by a selective and experimental process based upon the writings of such great Hebrew preachers as Amos, Hosea, Isaiah, Jeremiah and the Second Isaiah, and upon their own experience and judgment and practical common sense. According to passages in the Gospels and Acts, a large part of this development took place after the death of John the Baptist, but there is no way of measuring the exact proportion with any degree of accuracy.

The earliest synthesis of the Christian teachings which we have is given in Galatians 25:23a: "But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." With this and other New Testament passages as the basis and avoiding such theologized words as "love" and "faith", the Christian

teachings can be summed up in the four fundamentals of Kindliness, Humility, Courage and Fair-mindedness. That these teachings were a part of the very warp and woof of the universe was proved to be true by the fact that those who thoroughly accepted and practiced them achieved a permanent happiness that could be explained only upon the hypothesis that they were thereby brought into communion or harmony with the underlying principles of the universe, i. e. with God.

§18. Symbols of the Christian teachings and organization

The purpose of the Nazarenes was to save individuals from unhappiness and to save the Jewish national life from extinction. Therefore it was natural, if not inevitable, that they should symbolize their teachings by a name which meant savior, namely, Jesus. And since they were convinced that their teachings were a part of eternal and unchangeable truth, it is not surprising that they should call Jesus by the name which Jews had for centuries applied to Deity, the name Jehovah being considered as too sacred for utterance. Thus in the New Testament Jesus is frequently referred to as the Lord, or the Lord Jesus or the Son of God, i. e., like God or a part of God. After Peter's great discovery had been accepted by the Nazarenes, Jesus was also called Christ, i. e., the Anointed, the Messiah; and frequently the two names are joined together, forming Jesus Christ, or Christ Jesus or the Lord Jesus Christ.

There were still other symbols in somewhat less common use. Thus Jesus is sometimes called the "lamb" or the "lamb of God", probably based upon the phrase in one of the Poems of the Servant of Jehovah, "he is brought as a lamb to the slaughter, and as a sheep before his shearers is dumb." In the gospels of Mark, Matthew and Luke, Jesus is often represented as referring to himself as the

"Son of man," a phrase used by Ezekiel to express humility and used in these gospels to emphasize the second of the four fundamental teachings, Kindliness, Humility, Courage and Fair-mindedness. On the other hand, the Christians were convinced that they had found the true way of life, and therefore the gospel of John represents Jesus as saying "I am the way, the truth and the life"; and "I am the bread of life that came down from heaven". And since the Christian teachings brought great mental illumination, John also represents Jesus as saying, "I am the light of the world".

Jesus, or Jesus Christ, was the most common symbol of the Christian teachings; but he was also frequently used to symbolize the Christian organization as well. But in the gospels the more usual symbol for the latter was the "kingdom of God" or the "kingdom of heaven", which was sometimes represented as already at hand and at other times as coming in the future. There was no real inconsistency in this; it was already present and in existence as an organization, but its final triumph in bringing in the Messianic age was still to come.

§19. Some figurative uses of the words "life" and "death" and their derivatives

The complete acceptance and practice of the teachings of Kindliness, Humility, Courage and Fair-mindedness brought to the early Christians such joy and happiness and made life so much worth living as compared to their previous experience as non-Christians that they used the strongest antonyms possible to express the contrast—the words "life" and death". For example:

Eph. 2:1: And you hath he quickened who were dead in trespasses and sins.

1 Tim. 5:6: She who liveth in pleasure is dead while she liveth.

Mt. 19:17: But if thou wilt enter into life, keep the commandments.

Eph. 5:14: Arise from the dead and Christ shall give thee light.

Lu. 15:24: This my son was dead and is alive again; he was lost, and is found.

I Jo. 3:14: We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

I Jo. 5:12: He that hath the Son [i. e. hath accepted the Christian teachings] hath life; and he that hath not the Son of God hath not life.

The way to the joy and peace and happiness of the Christian life lay through the acceptance and practice of the Christian teachings and through the destruction of sin, i. e., anything and everything inconsistent with those teachings. The words "death" and "crucify" are sometimes used to indicate either the destruction of the sin or the position of the individual who has destroyed sin in his own life. For example:

Gal. 6:14: By whom [Jesus Christ] the world [i. e. sin] is crucified unto me and I unto the world.

Rom. 6:2: How shall we that are dead to sin, live any longer therein?

I Pet. 2:24: That we, being dead to sins, should live unto righteousness.

Rom. 6:11: Likewise reckon yourselves to be dead unto sin but alive unto God.

§20. The Jewish doctrine of the resurrection

For centuries before the appearance of John the Baptist the Jews had been hoping for a Messiah who would restore the Davidic kingdom and usher in the Messianic age, in which there would be the ideal conditions of peace and prosperity and happiness for all deserving Jews. As a means of holding the loyalty of the people to Judaism the Jewish prophets began to promise that whenever the Messianic age should be established, those Jews who had

led lives of conspicuous righteousness and faithfulness to Jehovah would reappear and live another human life under such ideal conditions. When Simon Peter made his great discovery that the Nazarene sect and its teachings substantially fulfilled the Messianic hope, it was natural, if not inevitable, that this doctrine of the resurrection of the conspicuously righteous should be taken over by the Christian organization and should be used by them as the culminating feature of their initiation ceremony.

§21. The Christian initiation ceremony

Before a new convert was taken into full membership in the Christian organization, it was highly important that he should be thoroughly instructed in and deeply impressed with the importance of the Christian teachings. In an age many centuries before the invention of the printing press this could be accomplished only by an appeal to the ear through oral instruction and by an appeal to the eye through a symbolic pageant dramatically depicting the fundamental teachings of the organization. It is likely that these pageants were chiefly used—as in the case of secret societies at the present day—at the initiation of new members, though they may have been used at other times also. The details of the initiation ceremony were probably kept secret and no record of them has come down to us, but there are enough allusions to it in the New Testament to permit the reconstruction of its main features.¹

(1) It seems fairly clear that throughout the initiation drama there were two main characters—some official who played the part of Jesus Christ, the symbol of the Christian organization and its teachings, and the initiate, the latter usually following the former, and each bearing a cross.

¹ There was probably some similarity to the initiation ceremonies of the various mystery religions; see post, §§892, 893.

There are allusions to this in the gospels of Mark, Matthew and Luke:

Mk. 8:34: Whosoever will come after me, let him deny himself and take up his cross and follow me. Mt. 16:24; Lu. 9:23, do.

Lu. 14:27: And whosoever doth not bear his cross and come after me, cannot be my disciple.

(2) Apparently there were two baptisms in the initiation: the baptism with water, emblematical of repentance, which had been practiced by the Nazarene sect and John the Baptist, and the more thorough-going baptism into the spirit of Christianity, probably effected largely by oral instruction in its fundamental teachings. There are several allusions to the second baptism:

Gal. 3:27: For as many of you as have been baptized into Christ, have put on Christ [i e. have accepted the Christian teachings].

Mk. 1:18: I [John the Baptist] indeed have baptized you with water; but he shall baptize you with the Holy Ghost.

I Cor. 12:13: For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one Spirit.

(3) The communion meal was probably participated in not only by the two main characters but by all the members present. This was a substitute for the sacrificial meal which was common to Judaism and to most, if not all, of the various Gentile religions. The eating of the bread and drinking of the wine symbolized the complete assimilation of the Christian teachings which was expected of each initiate:

Jo. 6:53, 55: Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you For my flesh is meat indeed, and my body is drink indeed.

The communion meal also symbolized the unity of the Christian organization and the spirit of its teachings:

I Cor. 10:16, 17: The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many are one bread and one body: for we are all partakers of that one bread.

The master of ceremonies at the communion meal was apparently the official who played the part of Jesus in the initiation drama:

I Cor. 11:23-25: For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, in remembrance of me.

(4) Capital punishment was frequently administered under Roman law and usually by crucifixion for slaves and those who were regarded as the worst offenders. In the initiation rite apparently the official who impersonated Jesus and the initiate both underwent a ceremonial crucifixion in order to impress upon the latter's mind that he was expected to lead a life of Humility and to remain loyal to the Christian organization and its teachings even though it should lead to a most shameful death upon the cross. It also symbolized the thorough destruction of everything in the initiate's life which was inconsistent with the Christian teachings; and the crucifixion of the official who impersonated Jesus was a dramatic representation of the sacrifices and struggles of the Nazarene and Christian leaders in order to discover the Christian teachings and to make them available to the world:

Gal. 2:20: I am [Am. R. V., have been] crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life

which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me.

Gal. 1:4: Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father.

Gal. 3:1: O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified, among you?

Gal. 5:24: And they that are Christ's have crucified the flesh with the affections and lusts.

Gal. 6:14: But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world.

Rom. 6:3, 6: Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Knowing this, that our old man is [Am. R. V., was] crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

Col. 2:20: Wherefore if ye be dead [Am. R. V., if ye died] with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances?

Col. 3:3: For ye are dead [Am. R. V., died] and your life is hid with Christ in God.

I Jo. 3:16: Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren.

II Cor. 4:10, 11: Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

(5) As already explained, many of the Jews who looked forward to a Messianic age expected that those who had led particularly righteous and pious lives would be resurrected and live another human life in order to share in the Messianic glories. This doctrine of the resurrection was taken over by the Christian organization and made use of with great effectiveness in the initiation drama. Apparently the official who played the part of Jesus and the initiate were not only ceremonially crucified together but were also raised together from the dead. The teaching sought to be dramatically depicted was that only through

the crucifixion or destruction of those practices and desires which were inconsistent with the Christian teachings could the initiate expect to experience the joy and peace and happiness of the Christian life. The ceremonial resurrection of Jesus probably also symbolized the triumph of the Christian organization over difficulties, which triumph enabled it to make the Christian teachings available to all who wished to live lives of righteousness and joy and happiness:

Rom. 6:2b-11: How shall we, that are dead [Am. R. V., died] to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead unto sin, but alive unto God through Jesus Christ our Lord.

I Pet. 2:24: Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness.

I Thess. 5:10: Who died for us, that, whether we wake or sleep, we should live together with him.

II Tim. 2:11: It is a faithful saying: For if we be dead [Am. R. V., died] with him, we shall also live with him.

Col. 3:1: If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

II Cor. 5:14, 15: For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, and that they which live should not henceforth live unto themselves, but unto him which died for them and rose again.

Apparently the crucifixion was looked upon as a substitute for the Jewish rite of circumcision and as destroying

not only the initiate's sin but also the Jewish ceremonial law:

Col. 2:11-15: In whom also are ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

(6) Apparently after the ceremonial resurrection the persons thus resurrected were seated on a throne in order to depict more completely the triumph of the Christian teachings over sin and the expected triumph of the initiate in his practice of the Christian teachings:

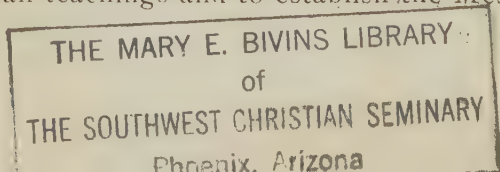
Eph. 2:4-6: But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together and made us sit together in heavenly places in Christ Jesus.

II Tim. 2:12a: If we suffer, we shall also reign with him.

§22. The three periods of early Christianity

The various books which make up the New Testament were produced in three successive periods in the development of early Christianity:

(1) The period of dramatization, in which the language used is based upon the symbolism of the initiation ceremony. During this period Jesus is the unhistorized symbol of the Christian organization and its teachings; there are no miracle stories and no trace of metaphysical speculation. The sole concern is to make converts to the Christian teachings and to establish the Messianic age—a



new social era in which the Christian organization is "to manage the world". The letter of James and the letters of Paul contained in the New Testament books now known as Galatians, I and II Corinthians, I Thessalonians and Philippians were written during this period.

(2) The period of historization, in which Jesus is historized and miracle stories told concerning him. To this period belong the gospels of Mark, Matthew and Luke, usually known as the synoptic gospels or the synoptics, because they purport to give a more complete account of the activities of Jesus than does the gospel of John.

(3) The period of speculation and harmonization, in which—after the final break with the conservative Jewish Christian party—the liberals attempt to win over the Greeks by introducing metaphysical speculation in regard to the creation of the universe, the person of Jesus, the origin of sin and the immortality of the soul after death; and also to smooth over the antagonisms and differences apparent in the earlier books of the New Testament, between Peter and Paul and between Jesus and the twelve disciples. During this period apparently all the rest of the books of the New Testament were written and insertions were made in Paul's letters and in the synoptic gospels in the interest of harmony.

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CHAPTER III

GALATIANS

§23. Galatians, the most vivid of Paul's letters

Galatians may not be the earliest letter of Paul's which has come down to us, but is the most vivid and illuminating, the occasion for it being the direct conflict between the conservative Jewish Christians led by James and Peter and the liberal Jewish Christians championed by Paul. Probably because of its vividness it has been less changed by later hands than have his other letters.

§24. "Not of men, neither by man"

1:1-3. Paul, an apostle (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

2 And all the brethren which are with me, unto the churches of Galatia :

3 Grace *be* to you, and peace, from God the Father, and *from* our Lord Jesus Christ.

Even before the days of Peter and Paul the Christian organization was apparently zealous in missionary work and the name "apostle" was probably applied to any and all missionaries sent out by the central organization.¹ The word "apostle" means, literally, "a messenger" and hence was appropriately applied to those who were sent with the "gospel" or "good news" that the true way of life—the way to joy and happiness—had been discovered. But Paul seems to have embarked upon his experimental missionary work among the Gentiles without the sanction of the Christian organization and when the conflict arose upon the question of admitting Gentile converts into the Christian churches without their first becoming Jews, the conservative Jewish Christian party no doubt urged against Paul that he had acted without proper authorization from the central body, and was not entitled to be called an apostle.

¹ Later the term "apostle" came to mean an official of the highest rank in the organization; I Cor. 12:28; see post §117.

In 1:1 and also post, in 1:12, Paul meets this charge in his characteristic manner by turning the tables upon his opponents. He not only admits but insists that he did not receive his apostleship "of men", i. e. that he was not appointed an apostle by any one. Since there is not the slightest bit of evidence in any of the letters attributed to Paul that any group put him forward as an apostle, the inference is clear that he regards the other apostles as having been appointed by men, but not only concedes but boasts that he himself was not thus selected.

He also insists that he was appointed "by Jesus Christ and God the Father who raised him from the dead." If Jesus had been a historical character who had during his one year's ministry appointed twelve men to be apostles and if Paul wished to claim that he was appointed an apostle after the resurrection, he would inevitably have said, in substance: "I *also* was appointed by Jesus; the appointment was made after the resurrection, but it is at least as valid as the appointment of the twelve." There is no statement anywhere in the New Testament that Paul was appointed an apostle by Jesus before the resurrection; and the only statement that he was so appointed after the resurrection is not in any of Paul's letters but in Acts 26:16-18, written probably more than fifty years after Paul's death; see post §642.

On the hypothesis that Jesus was the symbol of the Christian organization and its teachings, the passage is quite understandable. Paul says, in substance: "To be sure, I have not been selected as an apostle, as were Peter and James and John, by the Christian organization or any part thereof, but my right to be an apostle is just as great as, if not greater than theirs because it came to me in a vision that I should go and preach Christianity to the Gentiles. And since my work among the Gentiles has been so successful in bringing about the transformation

of lives through my preaching the Christian gospel, it is clear that the vision was one from God, who has shown Christianity to be true by the fact that it brings joy and permanent happiness to those who accept it."

§25. "Who gave himself for our sins"

1:4, 5. Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

5 To whom *be* glory for ever and ever. Amen.

Taken literally the phrase "who gave himself for our sins" is utterly meaningless to us today; we not only agree with Heb. 9:12 that "it is impossible that the blood of bulls and goats should take away sins" but also add "and human beings". It is likewise inconsistent with Gal. 6:5 that "each one is to bear his own burdens"; the bearing of the burdens of others was a duty on each one but there was no right in any to be relieved of his own obligations and responsibilities; see post §§81, 768.

The reference here is to two well attested facts which were symbolized in the initiation ceremony. The early Christians had proved in their own experience that the thoroughgoing acceptance of the Christian teachings—Kindliness, Humility, Courage, Fairmindedness—released them—at least substantially, from sin. They had also seen the *fact* of vicarious atonement—that one who lives a life of Kindliness, Humility, Courage and Fairmindedness makes it easier for others to lead similar lives and thus attain happiness. The phrase no doubt conveyed to the readers of the letter both ideas: that they escaped sin by their own acceptance of Christian teachings; and that the Christian teachings had been made possible by the lives of many prophets and saints of that and preceding generations who had made their contribution to both the content and spirit of Christianity.

§26. "Another gospel"

1:6-9. I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

8 But though we, or an angel from

heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed.

Paul is so convinced of the truth of his gospel message that he does not hesitate, in 1:8, to pronounce a curse on any one who should dare to disagree with him though he be "an angel from heaven" or even himself—quite an impartial curse. It is hard to believe that such a conviction was not based upon personal experience and observation.

Paul is charging that his conservative opponents are preaching another, i. e., a spurious, false gospel. If there had been a historic Jesus who alone had first proclaimed the gospel message and thus founded Christianity, would not Paul have said: "The gospel that I preached unto you is the one that was first preached by Jesus himself and the supposed gospel preached by my opponents is contrary to it." The very fact that there were two different messages each claiming to be the true gospel shows that Christianity at this time was not a rigid doctrine but was still fluid and in the process of development.

§27. "Am I striving to please men?"

1:10. For do I now persuade men, | for if I yet pleased men, I should
or God? or do I seek to please men? | not be the servant of Christ.

This was evidently in answer to his opponents' charge that he was a demagogue who was seeking to become popular with the Gentiles who wished to become Christians by not requiring them to observe the Jewish ceremonial law. The substance of his answer is that his position had brought him unpopularity among the conservative Jewish Christians and hence must have been the

result of sincere conviction and not of a desire to be popular with every one.

§28. Paul's gospel not received from others, but was revealed to or discovered by him

1:11-17. But I certify you, brethren, that the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.

13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:

14 And profited in the Jews' religion above many my equals in mine own nation, being more ex-

ceedingly zealous of the traditions of my fathers.

15 But when it pleased God, who separated me from my mother's womb, and called *me* by his grace.

16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

At the time of Paul's conversion Christianity was some fourteen years younger in development than it was at the time this letter was written and therefore simpler. Apparently he obtained most, if not all, of his knowledge of the Christian teachings from those whom he was persecuting. His change of front was probably due to a realization—whether gradual or sudden he does not say—that those whom he was persecuting had achieved a permanent happiness and joy which he had missed, and that such teachings could do for individuals and society what the best of the Jews had long striven in vain to accomplish. With a mind better trained and probably of greater natural ability than any of the then Christian leaders, he could grasp readily the aims and purposes of the new teaching and stood in no need of any formal instruction.

If there had been a historic Jesus who had spent a year training twelve apostles, it seems very odd that Paul would not have felt under great constraint to learn from them directly what the message was before beginning to preach it.

§29. Paul's first visit to Jerusalem to see Peter

1:18. Then after three years I | went up to Jerusalem to see Peter,
and abode with him fifteen days.

At this time Peter was apparently the leader of the Jerusalem Christians. As to the service which probably earned the leadership, see ante §15 and post §216.

It seems to be a fair inference that Paul did not receive formal instruction from Peter during the fifteen days.

Note that Paul does not say that he went *back* to Jerusalem as he would naturally have done if he had been persecuting the Jerusalem church some three years earlier; see Acts 9:1, §605.

§30. "James the Lord's brother"

1:19-21. But other of the apostles | unto you, behold, before God, I lie
saw I none, save James the Lord's | not.
brother. 21 Afterwards I came into the
20 Now the things which I write | regions of Syria and Cilicia;

The phrase "James the Lord's brother" is constantly used as an argument for the historicity of Jesus. Following Acts 12:2 (see post §614) the ordinary explanation is that the James here referred to is not James the son of Zebedee and the brother of John, but that he is the brother—or half brother—of Jesus, the son of Joseph and Mary. But there are difficulties with this explanation. He is spoken of as an apostle; on that basis, how did he become such? Who appointed him? There is no statement in the gospels that Jesus appointed any such individual an apostle nor is any such selection mentioned in Acts, though the writer of Acts does tell of the selection by lot of Matthias to take the place of Judas; Acts 1:23-26. How did it happen that James so soon eclipsed most of the apostles appointed by Jesus? Furthermore the word "Lord" was the common term for "God"; if there had been a historic Jesus and this James had been his brother

it would have been more natural if not inevitable to have said "James the brother of Jesus".

The real explanation seems to be that James the son of Zebedee and James the Lord's brother are one and the same individual; at the time of Paul's first visit to Jerusalem he had not yet displaced Peter as the leader of the Jewish Christians there; he was then called "the Lord's brother" in recognition of his membership in a religious society, known as "brethren of the Lord". In another letter Paul refers to the "brethren of the Lord"; see I Cor. 9:5; post §110. When one considers the emphasis that Christianity laid upon brotherhood and the use of the phrase "laborers together with God" (I Cor. 3:9) it is not surprising that there should be such an organization. When the gospel of Mark came to be written, in which Jesus, the leading character in the initiation drama, becomes historized, and an account is given of his selection of the apostles, the title "brother of the Lord" was probably thought to be inappropriate and James is usually referred to, immediately after Peter and along with John, as one of the sons of Zebedee.

§31. "Unknown by face unto the churches of Judea"

1:22-24. And was unknown by face unto the churches of Judea which were in Christ:	he which persecuted us in times past now preacheth the faith which once he destroyed.
23 But they had heard only, That	24 And they glorified God in me.

If Paul had been persecuting the Christians at Jerusalem, as related in Acts 8:1 and 9:1 it seems unlikely that no one should know him; see post §§600, 605. "Persecuted us" in 1:23 does not necessarily refer to their own congregations but more likely to Christians generally.

§32. Paul's second visit to Jerusalem—"I went up by revelation"

2:1-3. Then fourteen years after I went up again to Jerusalem with	Barnabas, and took Titus with <i>me</i> also.
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2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which

were of reputation, lest by any means I should run, or had run, in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised.

“Fourteen years after”—whether fourteen years after his conversion or fourteen years after his former visit to Jerusalem is not clear but the matter is quite unimportant.

“I went up by revelation”, i. e. not by pre-arrangement or by request of the Jerusalem Christians or of his own congregations, but because of what we would today call a strong feeling that it was highly desirable that he make sure that his work was not inconsistent with that of the mother church in Jerusalem.

§33. The false brethren

2:4, 5. And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

5 To whom we gave place by subjection, no, not for an hour: that the truth of the gospel might continue with you.

Evidently the extreme conservatives at Jerusalem had sent spies to Paul's congregations to find out what Paul had been preaching and what he had been requiring for church membership. The language of 2:5 shows that there was a sharp conflict between the opposing parties at that Jerusalem conference.

The “bondage” referred to in 2:4 was bondage to the Jewish ceremonial law. Compare Lu. 13:16; see post §465.

§34. “Those who seemed to be somewhat”

2:6. But of those who seemed to be somewhat, (whatsoever they were, it maketh no matter to me; God ac-

cepteth no man's person:) for they who seemed *to be somewhat* in conference added nothing to me:

If there had been a historic Jesus who had appointed twelve apostles who had spent at least a year in close

association with him, would it not have been sacrilege for Paul, who apparently had had none of this intimacy, to speak with such disrespect, not to say contempt, of these apostles and the brother or half-brother of Jesus?

"It maketh no matter to me". Paul insists upon accepting both ideas and persons at their real value, regardless of the official position of the latter.

Paul says they "added (i. e. imparted) nothing to me." If there had been a historic Jesus who had been so emphatic against a slavish, mechanical observance of the sabbath, why would he not have made a definite declaration as to the matter of circumcision which would have settled the whole matter?

§35. "When they saw that the gospel of the uncircumcision had been committed unto me"

2:7, 8. But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision was unto Peter;

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles;)

How "saw"? How and by whom "committed"? Evidently they became convinced by their conversation with Paul that his work was meeting with success.

§36. "James and Cephas [Peter] and John"

2:9. And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barna-

bas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision.

Note the order: Peter is no longer at the head. This and 2:12 show that in the interval between Paul's two visits to Jerusalem, James had displaced Peter in the leadership of the Jerusalem church.

§37. "Only they would that we should remember the poor"

2:10. Only *they would* that we | should remember the poor; the same which I also was forward to do.

If there had been a historic Jesus who had insisted upon the importance of giving to the poor, as related in the gospels (see post Mt. 5:42; Lu. 6:38; 11:41; 12:33; §§278, 420, 455, 458) it seems extraordinary that it would have been necessary for the matter to be brought to the attention of Paul and Barnabas. The real explanation is that the older and more conservative Jerusalem Christians thought it wise to caution the younger and more enthusiastic Paul and Barnabas that in their zeal to bring about a new social era they should not forget the social obligation which all pious Jews had long recognized, even though such care of the poor would accomplish little, if anything, toward ushering in the new regime.

§38. Paul's contest with Peter at Antioch—Peter's moral cowardice

2:11-14. But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

13 And the other Jews dissembled likewise with him; insomuch that

Barnabas also was carried away with their dissimulation.

14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

If Jesus had been a historical character who had, according to Mk. 2:15, Mt. 9:10 and Lu. 5:29, eaten publicly with publicans and sinners, at least some of whom were Gentiles, why should Peter have drawn back? And why did not Paul cite what Jesus had done? Why should he go into an elaborate argument from the Hebrew scriptures to prove that Gentiles should not be required to become Jews in order to become Christians?

This story of Peter's cowardice at Antioch in at first eating with the Gentile Christians and later refusing to do so because he feared the party which was insisting upon circumcision, evidently made a deep impression upon the Gentile Christians. Later, when the gospel of Mark came to be written, the memory of this incident is perpetuated by having Peter deny Jesus at the trial before the Jewish high priest; see post §251; and this was copied, with some modifications, into all the other gospels; see post §§383, 509, 571.

In 2:14 Paul writes that he said to Peter, "If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews" This seems almost conclusive evidence that while the conservative party was insisting that the Gentile Christian converts observe at least part of the Jewish ceremonial law, they considered themselves to be entirely free from the burden of such observance.

§39. "Knowing that a man is not justified by the works of the law"

2:15, 16. We *who are* Jews by nature, and not sinners of the Gentiles,

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ,

even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

Here begins a long argument for admitting the Gentiles into the Christian organization on the same basis as the Jewish Christians—an argument that would have been wholly unnecessary if there had been a historic Jesus who, according to the gospel story, had eaten openly with publicans and sinners and had repeatedly healed Gentiles, declaring that he had "not found so great faith, no, not in Israel;" see ante §38; Mt. 8:10; Lu. 7:9; see post §§290, 422.

The gist of the argument is that since the Jewish Christians had found the way to joy and happiness by ac-

cepting the Christian teachings of Kindliness, Humility, Courage and Fairmindedness, and not through observing Jewish ceremonial law, there was no valid reason for requiring any one—whether Jew or Gentile—to observe the Jewish ritualistic requirements.

§40. "Is Christ a minister of sin?"

2:17. But if, while we seek to be justified by Christ, we ourselves also | are found sinners, is therefore Christ the minister of sin? God forbid.

Paul here is putting the dilemma: was it sinful for the Jewish Christians to rely upon Christianity instead of upon the Jewish ceremonial law? If so, then Christianity itself must be sinful—a conclusion which even the most conservative of the Jewish Christians would refuse to admit.

§41. "I make myself a transgressor"

2:18. For if I build again the | things which I destroyed, I make myself a transgressor.

The argument continues: If Christianity is not sinful and if we Jews were justified in abandoning the Jewish ceremonial law, then it would be sinful and wrong that the things which we had justifiably destroyed should be imposed upon the Gentile Christians.

The argument of Paul's opponents was probably in substance, as follows: Even though it is right for the Jews who have had the advantage of the discipline of the Jewish law to abandon it for the freedom of Christianity, it by no means follows that the Gentiles, who have had no such discipline, should not be required to have the benefit of its disciplinary training before being admitted into the Christian organization.

§42. "For I am dead to the law"

2:19. For I through the law am | dead to the law, that I might live
unto God.

The verse can mean nothing else except that Paul, through following the ethical part of the Jewish law, had entirely abandoned the ceremonial part. If this accurately represents Paul's position, how false must be the story in Acts where he is represented as entering the Jewish temple and taking part in the Jewish ceremonies! see Acts 21:15-26; post §634.

Note the figurative use of the terms "die" and "live." No other metaphor in the entire New Testament is as prominent or of as frequent occurrence. See ante §19. For a partial list of instances where the words are used in a figurative sense, see ante §19.

§43. "I have been crucified with Christ" (Am. R. V.)

2:20. I am crucified with Christ: | which I now live in the flesh I live
nevertheless I live; yet not I, but | by the faith of the son of God, who
Christ liveth in me; and the life | loved me, and gave himself for me.

On the traditional hypothesis that Jesus was a historic character it is difficult, if not impossible, to make this verse intelligible. Paul was certainly not crucified with Jesus on Calvary some fifteen years before. The crucifixion of Paul was therefore symbolic; and since he says he was "crucified with Christ" then the crucifixion of Christ must also have been symbolic and not a historic event.

The real explanation is that Paul is here referring to the initiation ceremony in which both the initiate and the one who acted the part of Jesus were ceremonially crucified in order to impress upon the mind of the initiate that he was to suppress and destroy selfishness and the lower desires of the body; see ante §21. Paul may also have referred to the sacrifice and self-denial which he had ex-

perienced as a Christian minister. The phrase "Christ liveth in me" means "the Christian teachings are now an integral part of my life."

§44. "Then Christ died in vain" (Am. R. V.)

2:21. I do not frustrate the grace | by the law, then Christ is dead in
of God: for if righteousness *come* | vain.

All the sacrifice which had been involved in the struggle to develop Christianity and to get it accepted in order to establish a new social era—all this was entirely unnecessary "if righteousness come by the law," i. e., if the observance of Jewish ceremonial law was sufficient to bring, through righteousness, permanent happiness and joy.

§45. "Before whose eyes Jesus Christ hath been evidently set forth, crucified among you"

3:1. O foolish Galatians, who | eyes. Jesus Christ hath been evi-
hath bewitched you, that ye should | dently set forth, crucified among
not obey the truth, before whose | you?

The American Revised Version reads "openly set forth crucified." Moffatt's translation, "placarded before your very eyes." The reference is obviously to a ceremony in which was portrayed the necessity of self sacrifice in order to obtain individual happiness and to bring about a new social era. Whether the reference is to a part of the initiation ceremony or to some other dramatic representation is not clear; see ante §21.

§46. "Having begun in the spirit, are ye now made perfect by the flesh?"

3:2, 3. This only would I learn | 3 Are ye so foolish? having be-
of you, Received ye the Spirit by | gun in the Spirit, are ye now made
the works of the law, or by the | perfect by the flesh?
hearing of faith?

"Flesh" is frequently used by Paul as an antonym to the Christian spirit or attitude of Kindliness, Humility,

Courage and Fairmindedness, and as a synonym for Jewish ceremonial law which gave great importance to flesh in its emphasis upon physical descent from Abraham, upon the rite of circumcision and upon the temple sacrifice of the flesh of animals. He also uses the term as a synonym for the sexual excesses and irregularities which were characteristic of many, if not all, of the heathen religions; see post, §77.

§47. "Have ye suffered so many things in vain?"

3:4. Have ye suffered so many things in vain? if *it be* yet in vain.

The argument amounts to this: If finally you are putting reliance upon the Jewish ceremonial law, then it was useless for you to accept Christianity at all; you should have adhered to your pagan religion or become merely Jewish proselytes, and thus have avoided persecution. The second part of the sentence is added by Paul as an afterthought to assure them that he still thinks he has a chance to win them back.

§48. "Worketh miracles among you"

3:5. He therefore that ministereth to you the Spirit, and worketh miracles among you, <i>doeth he it</i> by	the works of the law, or by the hearing of faith?
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In not a single one of the letters attributed to Paul is there any reference to any miracle performed either by himself or any one else and in I Cor. 1:22 (post §91) the inference is irresistible that there was no pretense that miracles were being performed. He does mention in his list of spiritual gifts (I Cor. 12:10, post §117) the working of miracles. But when the list is compared with a somewhat similar list in Eph. 3:11 it is obvious that he is referring to evangelists—those who were particularly successful in winning new Gentile converts to Christianity. This conclusion is fortified by Mt. 12:39; 16:4 and Lu.

11:29, 30, where it is declared that no sign shall be given to that generation except the sign of the prophet Jonah, namely, the conversion of the Gentile Ninevites; see post, §§321, 336, 454.

The meaning of the verse is: "Those who are working among you and bringing about the marvelous transformation in character of so many persons, are they accomplishing this by inducing you to observe the Jewish ceremonial law, or by converting you to the acceptance and observance of the Christian teachings?"

§49. "They that are of faith, the same are children of Abraham"

3:6-9. Even as Abraham believed God, and it was accounted to him for righteousness.

7 Know ye therefore that they which are of faith, the same are the children of Abraham.

8 And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed.

9 So then they which be of faith are blessed with faithful Abraham.

According to the Hebrew scriptures the rite of circumcision went back to Abraham and the promises of Jehovah were to Abraham and his "seed" or "descendants." The term "descendants" did not exclude non-Jews who had become Jewish proselytes but it was essential that they should become circumcised and observe the rest of the Jewish ceremonial law. Hence the argument of the conservative Jewish Christians was that in order to entitle the Gentiles to become inheritors of the promise made to Abraham they must, in order to become Christians, first become Jews, i. e., sons of Abraham. It is this argument that Paul is seeking to meet here by giving a different meaning to "sons of Abraham"; and he does it by emphasizing Abraham's faith and confidence in the promise made by Jehovah; and by stressing that part of the promise that "in thee shall all nations be blessed"; Gen. 12:3; 18:18.

§50. "For as many as are of the works of the law are under the curse"

3:10. For as many as are of the works of the law are under the curse: for it is written, Cursed is	every one that continueth not in all things which are written in the book of the law to do them.
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The passage quoted here (Deut. 27:26) pronounces a curse upon "those who confirmeth not all the words of the law to do them." It had probably been used by the Jews against the Jewish Christians who were giving up the observance of the ceremonial part of the Jewish law. Paul here applies the passage not to those who had abandoned the Jewish ceremonial law but to those who still undertook to comply with it, so that if they did not perform every detail of it, they would be subject to the curse.

§51. "The just shall live by faith"

3:11. But that no man is justified by the law in the sight of God, <i>it is</i>	evident: for, The just shall live by faith.
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The passage is quoted from the Hebrew prophet Habakuk who is encouraging the Jews who were feeling the heavy hand of the Chaldeans, to remain true to Judaism and Jehovah; see Hab. 2:4.

§52. "The law is not of faith"

3:12. And the law is not of faith:	but, The man that doeth them shall live in them.
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In 3:12a Paul is again putting the dilemma between the Jewish ritual law and the Christian teachings.

The passage quoted in 3:12b is from Lev. 18:5. Paul here is emphasizing the word "doeth" and interpreting it to mean a mechanical compliance with Jewish ceremonial.

§53. "Christ hath redeemed us from the curse of the law"

3:13, 14. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Another reference to the initiation ceremony in which the initiate and the one impersonating Christ underwent a ceremonial crucifixion, thus symbolizing the sacrifice which the initiates pledged themselves to be willing to undergo in order to experience the joy and happiness of the Christian life; see ante §21. It was the efforts and sacrifices of the pioneer Nazarenes and Christians which had made Christianity and the Christian organization possible. These in turn had freed the Jews who accepted Christianity from the necessity of further observing the Jewish ceremonial law, hence the significance of the expression "Christ hath redeemed us from the curse of the law."

"Cursed is every one that hangeth on a tree" refers to Deut. 21:23. Crucifixion was probably chosen for the initiation ceremony in order to emphasize that the initiates pledged themselves to follow the Christian teachings,—Kindliness, Humility, Courage and Fairmindedness,—to the uttermost, even if it should involve the most shameful of deaths; see ante §21.

§54. Paul's argument from the making of a will

3:15, 16. Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth *thereto*.

16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

This argument sounds to us today highly fanciful and far fetched; but some argument had to be made in order to combat the constantly reiterated argument of the conservatives that the promises were made only to "the seed

of Abraham" and therefore not to Gentiles unless they became Jews. It was the often repeated boast of the early Christians that they altogether constituted one body in much the same way as the arms, the eyes and ears, etc. are members of one human body; for example, see post 3:28, §62. Hence, Paul argues, only the Christians, who together form a single unit, could rightfully claim to be the "seed" of Abraham and therefore entitled to the benefit of the promises.

§55. The promise not invalidated by the later ceremonial law

3:17, 18. And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after,

cannot disannul, that it should make the promise of none effect.

18 For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.

Here Paul makes an attack from a slightly different angle: the promise made to Abraham was not annulled by the law because the promise and the law mutually exclude each other; hence if the inheritance is by law it is not by promise; but since it is expressly and clearly by promise, it is not by the law. Hence the keeping of the ceremonial law is of no avail.

§56. The law was given indirectly but the promise directly

3:19, 20. Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was

made; and *it was* ordained by angels in the hand of a mediator.

20 Now a mediator is not *a mediator* of one, but God is one.

The conservatives no doubt had argued strenuously that the law had at least modified, if it did not supersede the promise. Here is another argument of Paul: the law could not even modify the promise because it came through a mediator—i. e. Moses—while the promise was made directly by Jehovah to Abraham. The law was therefore merely a temporary, mechanical expedient to

deal as best it could with transgressions but was to last only till the seed—i. e. the unified Christian organization—should appear.

§57. The law not against the promise

3:21. *Is the law then against the promises of God? God forbid: for if there had been a law given which* | *could have given life, verily righteousness should have been by the law.*

Paul had stated so sharply the dilemma between the promise and the law that he now feels it incumbent on him to deny that the law was totally contrary to the promise. It was not entirely contrary to the promise, he says, because both were intended for the same goal, namely, to produce righteousness; but the law had proved not to be a satisfactory substitute for the promise because, if it had proved satisfactory, it would have produced righteousness and even the most conservative of Jewish Christians would agree that this it did not do.

§58. "Shut up all things under sin" (Am. R. V.)

3:22. *But the scripture hath concluded all under sin, that the promise* | *by faith of Jesus Christ might be given to them that believe.*

Here Paul states result in terms of purpose. In substance he says: the result was that the law kept the situation as it was until there was discovered a way to righteousness through the teachings of Christianity.

§59. "The law was our schoolmaster"

3:23-25. *But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.* | *schoolmaster to bring us unto Christ, that we might be justified by faith.*
 24 Wherefore the law was our | *25 But after that faith is come, we are no longer under a schoolmaster.*

Paul here puts the very apt and appropriate analogy of a child under a tutor or schoolmaster. Christianity represented maturity as Judaism represented childhood, and a tutor was no longer necessary after reaching maturity.

§60. "Ye are all the children of God"

3:26. For ye are all the children of God by faith in Christ Jesus.

To paraphrase: your complete acceptance of the Christian teachings of Kindliness, Humility, Courage and Fair-mindedness puts you so thoroughly into harmony with the eternal principles of the Universe—i. e., with God—that you have become the children of God, i. e., like God.

§61. "Baptized into Christ"

3:27. For as many of you as have	been baptized into Christ have put on Christ.
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Another reference to the initiation ceremony; see ante, §21. The baptism which each of Paul's readers had received is here declared by him to be symbolical of their being merged into—swallowed up in—the Christian organization.

"Putting on Christ" meant that the initiate undertook all the Christian obligations and became entitled to all the rights of the members of the organization.

§62. "For ye are all one man in Christ Jesus" (Am. R. V.)

3:28, 29. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus.

29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

This throws light upon Paul's argument in 3:16, ante, §54, that the promise was made to Abraham's seed, not seeds, and hence to the Christian organization which is here and elsewhere declared to be a single person; see post, §117.

§63. "The elements of the world"

4:1-3. Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2 But is under tutors and gover-

nors until the time appointed of the father.

3 Even so we, when we were children, were in bondage under the elements of the world:

The phrase "elements of the world" is used to indicate some religious system, whether Jewish or Gentile, whose development was imperfect as compared with Christianity.

§64. "Born of woman" (Am. R. V.)

4:4, 5. But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of sons.

"Born [made] of a woman" is an utterly meaningless phrase if Jesus were an historic character; if he were born at all he must have been born of a woman—how else could he be born? Therefore, why state it? The true significance of the phrase is that Christianity was revealed to or discovered by men (born of a woman) who were Jews (born under the law)—in other words, that the discoverers and founders of Christianity were Jews.

§65. "Because ye are sons"

4:6, 7. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

The emphasis here is upon "ye"; i. e. the Gentile Christians. Paul has been considering the relationship between the promise to Abraham and the Jewish law; he now turns to address such Gentiles as were already prepared for the Christian message and says that since they were thus prepared they were also sons and therefore heirs of the promise.

§66. "The weak and beggarly elements"

4:8, 9. Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

9 But now, after that ye have

known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

This is addressed to the Gentiles, who, before becoming Christians, had been mere pagans or idolators and as

such, had observed the ritual of their particular pagan religion. Paul here says that they are no better off by turning from Gentile to Jewish ceremonial; both Judaism and the heathen religions are weak and beggarly as compared to the fullness and wealth of Christianity.

§67. "Ye observe days, and months, and seasons and years" (Am. R. V.)

4:10, 11. Ye observe days, and months, and times, and years.	11 I am afraid of you, lest I have bestowed upon you labour in vain.
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Here Paul is reproving his Gentile Christian readers for having been persuaded by the conservative party to observe the various Jewish festivals and fasts. This is some more evidence that Paul had completely abandoned the Jewish ceremonial law, and shows how completely false is the story in Acts of his taking part in the temple ritual at Jerusalem; see ante, §42; Acts 21:15-26; post, §634.

§68. "I have no complaint against you" (Moffatt's Trans.)

4:12-16. Brethren, I beseech you, be as I *am*; for I *am* as ye *are*: ye have not injured me at all.

13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first.

14 And my temptation which was in my flesh ye despised not, nor re-

jected; but received me as an angel of God, *even* as Christ Jesus.

15 Where is then the blessedness ye spake of? for I bear you record, that, if *it had been* possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, because I tell you the truth?

Paul is here reminding the Galatians of their former very kindly attitude toward him, hoping thereby to rekindle their affection. Just what "the infirmity of the flesh" was, is not clear, though there have been many conjectures, including a disorder of the eyes and malaria; see post, §135.

§69. "They zealously affect you"

4:17, 18. They zealously affect you, *but* not well; yea, they would exclude you, that ye might affect them.

18 But *it is* good to be zealously affected always in a good *thing*, and not only when I am present with you.

The reference here is to the conservative Jewish Christians from Jerusalem who are seeking by flattery and blandishments to persuade the Galatian Gentiles to be circumcised and to observe the rest of the Jewish ceremonial law. Paul's charge here is that they are doing it for selfish purposes—jealous that the Gentiles are being admitted into the Christian organization without having undergone the burden of the observance of the Jewish ritual requirements.

§70. "My little children"

4:19, 20. My little children, of whom I travail in birth again until Christ be formed in you,

20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.

"Little children" obviously refers here, as nearly everywhere in the New Testament, to new converts; see post §§96, 227, 346, 789.

"I travail in birth again till Christ be formed in you" is equivalent to: "I shall be worried and disturbed until you become firmly settled in undivided loyalty to the Christian teachings." Paul here is using the figure of motherhood; he more often and more naturally speaks of himself as the spiritual father of his "children"; see I Cor. 4:15: "For in Christ Jesus I have begotten you through the gospel;" see post §101.

§71. The allegory of Hagar—The Christians the real sons of Isaac

4:21-31. Tell me, ye that desire to be under the law, do ye not hear the law?

ham had two sons, the one by a bondmaid, the other by a free woman.

22 For it is written, that Abra-

23 But he *who was* of the bond-

woman was born after the flesh; but he of the free woman *was* by promise.

24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

26 But Jerusalem which is *above* is free, which is the mother of us all.

27 For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not:

for the desolate hath many more children than she which hath an husband.

28 Now we, brethren, as Isaac was, are the children of promise.

29 But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.

30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman.

31 So then, brethren, we are not children of the bondwoman, but of the free.

Paul fears he may not have made clear enough his point as to the relation between the promise and the law, so he adds an argument which apparently turns upon a pun on the name Hagar. Either that name or a very similar sounding name seems to have been applied to Mt. Sinai, where according to tradition, Moses received the law, and hence he says the sons of Hagar are the Jews. The purport of the argument is that the children of the promise are not Jews—as urged, of course, by the conservatives—but that the real descendants of Isaac are those who have accepted Christianity, whether they be Jew or Gentile and that the children of Hagar are those who still rely upon the Jewish law. Thus to identify Hagar with Mt. Sinai by means of a pun may seem to us very poor argument, but Paul no doubt felt that he was justified because he was arguing in a good cause and that an argument based upon a pun was as good as one based merely upon physical descent from Abraham regardless of personal character.

In 4:24 the story of Abraham and Sarah and Hagar is declared by Paul to be an allegory. It seems fair to infer from this that much of the Old Testament, including the miracle stories, was understood by Paul in a symbolical and allegorical sense; in this Paul was in accord with

many intelligent and thoughtful Jews of his day, notably Philo of Alexandria.¹ Hence a few years later the Gospel writers put into the Gospels almost side by side statements that there would be no miracles in that generation together with stories of more and greater miracles than are related in the entire Old Testament! see post, §§166, 167. They expected the more intelligent of their readers to understand the miracle stories figuratively and to such readers there would be no inconsistency. Those whose intellectual level was such that they took the miracle stories literally would be so impressed by them that they would pay no attention to the relatively unobtrusive statement that there would be no miracles; so to these readers also there would be no inconsistency.

§72. "If ye be circumcised, Christ shall profit you nothing"

5:1-8 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

5 For we through the Spirit wait for the hope of righteousness by faith.

6 For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love.

7 Ye did run well; who did hinder you that ye should not obey the truth?

8 This persuasion cometh not of him that calleth you.

Circumcision was probably the last stronghold of the conservatives: at least the Gentiles should be required to be circumcised because that particular rite had been observed—according to the Scriptures—even by Abraham. But Paul puts the dilemma sharply—either Christianity or Judaism: he is not willing to yield even one point. The Jewish ceremonial law, including circumcision, is a unit; there is no use observing one part without observing all:

¹ See works of Philo Judaeus, translated by C. D. Yonge.

and if you observe all or any part, of what use is Christianity?

"This persuasion cometh not of him that calleth you" is equivalent to: "this doctrine is no part of the genuine message through which you were converted to Christianity".

§73. "A little leaven"

5:9. A little leaven leaveneth
the whole lump.

This figure of speech, from every day life, is used later in the gospels with reference to the growth of the Christian organization and its teachings; see Mt. 13:33; Lu. 13:21; post §§326, 466. Here it is used as a warning: if you observe circumcision you will gradually add to that until you will soon be observing the entire Jewish ceremonial law; and if you do that, you will come to rely on that and thereby desert the Christian cause. For a similar use in warning against the leaven, i. e. the teachings of the Pharisees and Herodians, see Mk. 8:15; post §214; see also Mt. 16:6 (Pharisees and Sadducees); post §337; also Lu. 12:1 (Pharisees); post §456.

§74. "If I yet preach circumcision"

5:10, 11. I have confidence in
you through the Lord, that ye will
be none otherwise minded: but he
that troubleth you shall bear his
judgment, whosoever he be.

11 And I, brethren, if I yet preach
circumcision, why do I yet suffer
persecution? then is the offence of
the cross ceased.

The conservatives had apparently been charging that Paul was—perhaps at other times or at other places—himself preaching circumcision. In reply Paul puts the dilemma: if he is preaching circumcision then he must be persecuted for thus preaching and if so, then all the Jews must be accepting Christianity—an absurd conclusion.

On the significance of the phrase "the offence of the cross", see post §92.

§75. "Even go beyond circumcision" (Am. R. V.)

5:12. I would they were even
cut off which trouble you.

Paul here becomes sarcastic. Those persons who are trying so hard to induce you to become circumcised and who are thus placing such great emphasis upon the purely mechanical ceremony of cutting off flesh—if they are so enthusiastic about cutting flesh, why don't they get themselves castrated? If circumcision is such a great benefit, why wouldn't castration be a still greater advantage?

§76. "Thou shalt love thy neighbor as thyself"

<p>5:13-15. For, brethren, ye have been called unto liberty; only <i>use</i> not liberty for an occasion to the flesh, but by love serve one another.</p>	<p>one word, <i>even</i> in this; Thou shalt love thy neighbor as thyself.</p>
<p>14 For all the law is fulfilled in</p>	<p>15 But if ye bite and devour one another, take heed that ye be not consumed one of another.</p>

The reference is to Lev. 19:18, where the word "neighbor" included only fellow Jew or at most only sojourners besides. What Christianity did here was to enlarge the meaning of the term, so as to include all the non-Jews.

If Jesus had been a historical character who had repeatedly urged his followers to love their neighbors, (Mk. 12:31, post §238) and had told the parable of the Good Samaritan—(Lu. 10:29-37, post §450)—is it conceivable that Paul would not have quoted his words on this occasion?

§77. "The flesh lusteth against the spirit"

<p>5:16-21. <i>This</i> I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh.</p>	<p>one to the other; so that ye cannot do the things that ye would.</p>
<p>17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the</p>	<p>18 But if ye be led of the Spirit, ye are not under the law.</p>
	<p>19 Now the works of the flesh are manifest, which are <i>these</i>, Adul-</p>

tery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

Here again Paul is using flesh as an antonym to spirit, but it is the lust of the flesh, which was the center of idolatry that he has in mind here and not the cutting of the flesh as was the case with Judaism; (see ante 3:2, 3; §46). Note that in the list of the works of the flesh idolatry is included as well as sexual irregularities and excesses.

§78. The fundamentals of Christianity

5:22, 23. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

23 Meekness, temperance: against such there is no law.

Here is the earliest summary we have of the fundamentals of Christianity; see ante §17. The American Revised Version substitutes "faithfulness" for "faith" and "self control" for "temperance".

§79. "They that are Christ's have crucified the flesh"

5:24-26. And they that are Christ's have crucified the flesh with the affections and lusts.

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be desirous of vain-glory, provoking one another, envying one another.

Another metaphorical use of "crucified", here in the sense of utterly destroyed or suppressed. Compare post 6:14, §85 and ante, 2:20, §43. The reference is to the fact that when the Gentiles accepted Christianity they were expected and required to give up that sexual indulgence which was a central part of many of the Gentile religions.

§80. "The law of Christ"

6:1-3. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted.

2 Bear ye one another's burdens, and so fulfill the law of Christ.

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

"Law" is used here not in the sense of mechanical rule, but in the more general meaning of a body of principles. This is one of the many passages in the New Testament on the second of the fundamentals—Humility.

§81. "Every man shall bear his own burden"

6:4, 5. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5 For every man shall bear his own burden.

A highly important passage. The doctrine here announced is utterly contrary to the theological doctrine of the atonement which has so long cursed Christianity. Paul here declares it to be fundamental that the injunction to bear one another's burdens is not in the slightest to relieve any one of personal responsibility for his own; in other words, the bearing of the burdens of others is an obligation but there is in no sense a right to have one's own burden borne by others.

§82. "Let him that is taught communicate unto him that teacheth"

6:6. Let him that is taught in

the word communicate unto him that teacheth in all good things.

An injunction that the Christian teachers be paid for their service. This is gone into quite elaborately in I Cor. 9:1-18; see post §110; see also I Cor. 4:9-13; post, §101.

§83. "Whatsoever a man soweth that shall he also reap"

6:7-11. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit

shall of the Spirit reap life everlasting.

9 And let us not be weary in well doing; for in due season we shall reap, if we faint not.

10 As we have therefore oppor-

tunity, let us do good unto all *men*, especially unto them who are of the household of faith.

11 Ye see how large a letter I have written unto you with mine own hand.

If there had been a historical Jesus it seems inevitable that Paul would here have referred to similar utterances by him; see Mt. 7:16; Lu. 6:44; post §§287, 421.

§84. "That they may glory in your flesh"

6:12, 13. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

Paul here again returns to his reply to the conservatives. According to Paul's charge in 6:12, some of the conservative Jewish Christians seem to have been pretending to observe the Jewish law as a means of avoiding persecution by the anti-Christian Jews, to whom they could claim that they were good Jews because they kept the Jewish law, and urged the Gentiles to do the same. In 6:13 Paul makes the specific charge that they do not really keep the Jewish law but merely wish to have the sadistic satisfaction of having the Gentiles suffer the pain of circumcision.

§85. "The world is crucified unto me"

6:14-16. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

15 For in Christ Jesus neither

circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.

Still another figurative use of "crucified"—here in the sense of complete separation; see ante §19. By "the world" Paul evidently means everything outside the Christian organization and its teachings.

§86. "I bear branded on my body the marks of Jesus"
(Am. R. V.)

6:17-18. From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.		18 Brethren, the grace of our Lord Jesus Christ <i>be</i> with your spirit. Amen.
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The reference may be to a brand or mark given to the initiate at the time of the initiation ceremony—perhaps the mark of the cross. Or it may refer to some subsequent ceremony in which certain kinds of Christian workers were thus marked. But more probably Paul is referring to the scars which he had received from his persecutors for his activity in behalf of the Christian cause. Having thus proved his loyalty Paul thinks he has earned immunity from attacks by fellow Christians.

CHAPTER IV

I CORINTHIANS

§87. Salutation and expression of confidence

1:1-9. Paul, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother,

2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

3 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

5 That in every thing ye are enriched by him, in all utterance, and *in* all knowledge;

6 Even as the testimony of Christ was confirmed in you:

7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

8 Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ.

9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

“Waiting for the coming”—note that it is not “coming again.” The latter conception occurs only twice in the New Testament; see Acts 1:11, (shall so come in like manner as ye have seen him go into heaven) post §586, and Heb. 9:28, post §769. The “day” mentioned in 1:8 is the day which will mark the beginning of the new social era.

§88. Paul’s protest against divisions

1:10-17. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment.

11 For it hath been declared unto me of you, my brethren, by them *which are of the house of* Chloe, that there are contentions among you.

12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God that I baptized none of you, but Crispus and Gaius;

15 Lest any should say that I had baptized in mine own name.

16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

The great emphasis which was placed by the Christian leaders upon the unity of all Christians is shown by several passages in the various letters in the New Testament; see ante §§54, 62 and post §§96, 113, 693. Hence any indication of division was certain to be unsparingly rebuked, as here. One of the advantages of having Jesus Christ as the symbol of the Christian organization and its teachings had been that it helped to preserve unity and harmony; Paul now reminds them of this symbol of unity—Christ—into whose name each initiate had been baptized; see ante §21.

If there had been a historic Jesus who taught and died some fifteen or twenty years before and who was thought by his followers to have risen from the dead and ascended into heaven, it seems inconceivable that there would be party division so soon to follow such relatively insignificant personages as Paul and Peter and Apollos. But if Christianity was the slowly evolved product of a large group of persons, such a division to follow outstanding personal leaders is not surprising. On the contrary, it is a tribute to the thoroughness and greatness of the work of the early Christian leaders that there was so much unity and so little division—apparently none, except over the question of admitting the Gentiles into the Christian organization. Later, of course, when the Gospel message was mixed with Greek speculation the way was opened for the innumerable divisions of Christendom along purely speculative lines which in the succeeding centuries down to our own have darkened Christian history.

§89. "To them that are perishing, foolishness" (Am. R. V.)

1:18. For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God.

An illustration of the very common use of the terms "dead" and "alive" in a figurative sense; see ante §19.

Those who rejected the joyous and happy "Way of Life" which Christianity offered were considered by the Christians to be by comparison, "perishing," or "dead," or "dead in their sins;" see post Eph. 2:1, 5; Col. 2:13; §§690, 704.

§90. "I will destroy the wisdom of the wise"

1:19-21. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20 Where *is* the wise? where *is* the scribe? where *is* the disputer

of this world? hath not God made foolish the wisdom of this world?

21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

The reference in 1:19 is probably to Is. 29:14:

Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

Or, it may be that the author had in mind Job 5:12, 13:

He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise.

He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong.

If there had been a historic Jesus who had contrasted the simple wisdom of Kindliness, Humility, Courage and Fairmindedness with the worldly prudence and shrewdness of those who rejected these teachings, it seems remarkable that Paul would not have quoted this saying and taken advantage of the mighty authority of Jesus; see post Mt. 11:25; Lu. 10:21; §§314, 448.

§91. "For Jews insist upon miracles and Greeks demand philosophy" (Goodspeed's trans.)

1:22. For the Jews require a | sign, and the Greeks seek after wisdom:

This is probably the most significant and illuminating passage in the entire New Testament because it shows the motive of the historization and miracle stories

in the synoptic Gospels and the speculation in the Fourth Gospel and the non-Pauline letters of the same period. It is quite obvious from the context not only that the Christians of Paul's time were not pretending to perform miracles or indulging in metaphysical speculation, but that such things were regarded by them as entirely inconsistent with Christianity.

§92. "Unto the Jews a stumbling block and unto the Greeks foolishness"

1:23-25. But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness;

24 But unto them which are called, both Jews and Greeks, Christ the

power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

For centuries the Jews had been taught to love their neighbors—i. e., their fellow Jews—and if they had not been affirmatively taught to hate their enemies, such an attitude toward Gentiles was certainly not always discouraged. Furthermore, the Pharisees, who pretended and were reputed to be the most righteous of the Jews, were motivated to such righteousness by self-seeking and ostentation. No wonder, then, that the teaching of humility and kindness even toward enemies was a stumbling block to the Jews!

While there was probably little or nothing in the Gentile religions which was in direct and serious conflict with the Christian teachings, the Greeks were not satisfied with such a simple message. They demanded something about which they could speculate—something that would afford exercise to their intellectual powers. To them the message that the acceptance and practice of Kindliness, Humility, Courage and Fairmindedness would lead to individual happiness and make possible a new social order seemed foolish; what possible chance was there to speculate about it?

§93. "Not many of you were what men call wise, not many of you were influential, nor many were of high birth" (Goodspeed's trans.)

*1:26-31. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*:

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, *yea*, and things which

are not, to bring to nought things that are:

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

31 That, according as it is written, He that glorieth, let him glory in the Lord.

At the time of Paul the Christian organization consisted chiefly of the common people who were independent enough to think for themselves but who had little or no prestige to lose—whether of education or official rank or wealth or family. Not that the Christian leaders would not welcome and did not attempt to convert those of standing in the various communities—far from it; but it was a more difficult matter than to win over those who were less bound to the old by tradition and training and worldly goods and family ties.

§94. "I determined not to know anything among you save Jesus Christ and him crucified"

2:1-5. And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

3 And I was with you in weak-

ness, and in fear, and in much trembling.

4. And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

5 That your faith should not stand in the wisdom of men, but in the power of God.

In substance Paul is saying that he relied on the Christian message and nothing else in order to win converts—not upon his family position or upon his superior education. And furthermore that he laid the proper

stress, in his own conduct and in his teaching, upon Humility—symbolized here by “Christ, crucified”—as one of the fundamental tenets of Christianity. The reference is to the ceremonial crucifixion of the initiation ritual; see ante §21.

§95. “We speak the wisdom of God in a mystery, even the hidden wisdom”

2:6-16 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

7 But we speak the wisdom of God in a mystery, *even* the hidden wisdom, which God ordained before the world unto our glory;

8 Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.

9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, save the spirit of man which is in him? even so

the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know *them*, because they are spiritually discerned.

15 But he that is spiritual judgeth all things, yet he himself is judged of no man.

16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

“Mystery” and “hidden” in the sense that those who were reputed to be wise had not discovered it.

The last part of 2:8 is probably the footnote commentary of some copyist which later crept into the text itself. It was written after the historized crucifixion of the gospels had come to be accepted as an actual historical event, probably at least a hundred years after Paul's death.

In 2:9, 10 the author is stating the greatness of the discovery of the Christian teachings in terms of the purpose of God; in both the Old Testament and the New

Testament it is common to state result in terms of purpose and therefore discovery in terms of revelation; if a certain desirable result has come to pass, then God must have willed it; if a great discovery of truth has been made, then that truth has been revealed by God.

The meaning of 2:14 is that unless one is imbued with the Christian spirit he can not understand or appreciate the Christian teachings.

In 2:16 the author says "we have the mind of Christ", meaning, "we understand the Christian teachings and have the Christian spirit and therefore know the mind of the Lord, i. e., of God". If he had been referring to a historical Jesus, would he not have said: "We understand the teachings of Jesus"?

§96. "I have planted, Apollos watered, but God gave the increase"

3:1-9. And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

2 I have fed you with milk, and not with meat: for hitherto ye were not able to *bear it*, neither yet now are ye able.

3 For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men?

4 For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal?

5 Who then is Paul, and who is

Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

6 I have planted, Apollos watered; but God gave the increase.

7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

9 For we are labourers together with God: ye are God's husbandry, *ye are* God's building.

Paul again rebukes divisions in the church, calling it childish—a proof that they have not thoroughly understood the Christian message and must be treated as if they were "babes"—i. e. new converts. He again uses "flesh" as an antonym to Christian teachings. He denies for himself and Barnabas any special personal merit, attributing any good work which they may have done to the truth and efficacy of the Gospel message which they had

brought. He uses the figure of the farmer whose labor of planting and cultivating and watering would be utterly futile without the proper conditions of soil and weather over which he has no control.

§97. "For other foundation can no man lay than that is laid, which is Jesus Christ"

3:10-12. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is laid, which is Jesus Christ.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

In the middle of a sentence Paul changes the figure from the farmer to the carpenter who erects a building—i. e., a Christian community—upon the only possible foundation, Jesus Christ, here used as a symbol of the Christian teachings—Kindliness, Humility, Courage, Fairmindedness. If there had been a historic Jesus whose life and teachings had been the foundation of Christianity would Paul not have said: "which is the life and work and teachings of Jesus Christ"?

§98. "It shall be revealed by fire"

3:13-23. Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

16 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19 For the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness.

20 And again, The Lord knoweth the thoughts of the wise, that they are vain.

21 Therefore let no man glory in men: for all things are yours;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

23 And ye are Christ's; and Christ is God's.

Paul here uses the figure of the refiner of metals, but does not altogether give up the figure of the builder. In substance he is saying: When the day, i. e., the new social era, comes and the Christian saints take over the management of the world, the dross will be separated by fire from the gold in the Christian organization; at that time one who has been successful in building up a Christian community will be rewarded for his work; but even if his work should be a failure this does not necessarily mean that he himself will be rejected.

The reference in 3:19 is to Job 5:13; in 3:20 it is to Ps. 94:11.

With 3:21: "for all things are yours," compare Mt. 6:33: "But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." If Jesus had been a historical character who had uttered this saying, why did not Paul quote it in support of his own assertion?

§99. "Judge nothing before the time, until the Lord come"

4:1-5. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

2 Moreover it is required in stewards, that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

It is clear by the context and a later verse in this letter that the word "judge" is not used here in the sense of "discrimination" but with the meaning of a private adverse judgment on the personal conduct of others, and is more accurately translated "condemn." This injunction not to condemn the conduct of others but to wait till the new social era should be established when "the saints should judge the world" was a corollary to the command against

forming divisions in the church, because such divisions were likely to be brought about, or at least encouraged, through the indulgence of a sharp, adversely critical attitude on the part of persons who had not learned to work harmoniously with others in the new organization. Thus the healthy growth of the Christian communities was imperilled both directly and indirectly by such a condemnatory attitude; because it was so likely to be inconsistent with the fundamental teachings of Kindliness, Humility and Fairmindedness, and because it would tend to foster divisions.

The later verse referred to above is I Cor. 14:29 where Paul advises that as a matter of orderliness in their meetings only two or three of their prophets should speak and the others should pass judgment thereon; see post, §120. Still another illuminating passage is I Thess. 5:21 where Paul urges his readers to prove (i. e., test) all things and hold fast to that which is good; see post, §141.

If there had been a historic Jesus who had already come, taught, died, risen from the dead, ascended into heaven and whose second coming was expected at any time, would not Paul here have said "until the Lord come *again*"?

§100. "I would to God that ye did reign, that we also might reign with you"

4:6-8. And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of *men* above that which is written, that no one of you be puffed up for one against another.

7 For who maketh thee to differ from another? and what hast thou

that thou didst not receive? now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it*?

8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

Obviously Paul has in mind here not a sudden but a gradual transformation of society through the increasing power and influence of the Christian organization. Some

of the members of the Corinthian church evidently thought that the new social era had already come. If Paul expected the coming of Jesus upon clouds of glory, as depicted in Mk. 13:26; 14:62; Mt. 24:30; 26:64; 1 Thess. 4:17 (post, §§242, 250, 372, 382, 140), it seems that he would have merely called attention to the fact that there had been no such spectacle and that therefore the new social era had not begun.

§101. Paul describes the distress of the apostle, especially himself and Barnabas

4:9-21. For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

10 We *are* fools for Christ's sake, but ye *are* wise in Christ; we *are* weak, but ye *are* strong; ye *are* honourable, but we *are* despised.

11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace;

12 And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:

13 Being defamed, we entreat: we are made as the filth of the world, *and are* the offscouring of all things unto this day.

14 I write not these things to shame you, but as my beloved sons I warn you.

15 For though ye have ten thousand instructors in Christ, yet *have* ye not many fathers: for in Christ Jesus I have begotten you through the gospel.

16 Wherefore I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

18 Now some are puffed up, as though I would not come to you.

19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

20 For the kingdom of God *is* not in word, but in power.

21 What will ye? shall I come unto you with a rod, or in love, and *in* the spirit of meekness?

The religious leaders among both Jews and Gentiles had received most, if not all, their support, from the sacrifices. The Christian organization had rejected the entire sacrificial system, thus raising the problem of how the Christian leaders were to be supported. Apparently Paul partially solved the problem for himself by refraining from marriage and supporting himself by working at his trade. But the solution was not entirely satisfactory even for Paul and it would be even less so for those leaders who

were married, and the lack of assured support was likely to deter capable men from undertaking the work. Hence Paul makes this appeal not so much for himself as for the advantage and self-respect of the church as a whole.

For an elaborate argument on the subject of support see post, 9:1-18, §110.

In 4:15 the term "begotten" is used in a figurative sense, as in many other places in the New Testament. Apparently so many other Christian missionaries followed the practice of Paul in referring to himself as the spiritual father of his converts that it threatened to be a cause of division in the Christian organization; hence in Mt. 23:9 Jesus is represented as saying: Call no man your father upon the earth; for one is your Father which is in heaven; see post, §369.

In 4:19-21 Paul threatens to administer discipline upon the recalcitrants who think that he will not visit Corinth again. He does not say just what discipline he has in mind, but it was probably temporary exclusion from the privileges of church membership.

§102. Paul reproves the community for not disciplining a member for living with his father's divorced wife

5:1-13. It is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed,

4 In the name of our Lord Jesus Christ, when ye are gathered to-

gether, and my spirit, with the power of our Lord Jesus Christ,

5 To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness;

but with the unleavened *bread* of sincerity and truth.

9 I wrote unto you in an epistle not to company with fornicators:

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

11 But now I have written unto you not to keep company, if any

man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no not to eat.

12 For what have I to do to judge them also that are without? do not ye judge them that are within?

13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

The besetting sins of the scribes and Pharisees were ostentation, hypocrisy and hating the Gentiles; those of the Gentiles were idolatry and sexual irregularities and excesses. Since this letter was written to a community which was largely Gentile the latter offenses occupy a prominent place in Paul's letter. In 5:5 he does not explain what he means by delivering the offender up to Satan for the destruction of the flesh, but the meaning is indicated by 5:13 to be exclusion from the Christian community till he shall have entirely given up the forbidden practice. The last part of 5:12 shows that the injunction in 4:1-5 ante, to refrain from judging was not meant to apply to the orderly infliction of penalties by the properly constituted officers of the community.

The second sentences in 5:7 and 5:8 make such a break in the letter that they are probably explained as a copyist's note which later crept into the text. The language is similar to that used by the author of Hebrews and the passage probably dates from about the period when that book was written; see post, Chapter XXII.

§103. "Do ye not know that the saints are to manage the world?" (Moffatt's Trans.)

6:1-11. Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye

unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels? how much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, set

them to judge who are least esteemed in the church.

5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather *suffer yourselves* to be defrauded?

8 Nay, ye do wrong, and defraud, and that *your* brethren.

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind.

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

Paul is here reproving the members of the Corinthian church for litigating between themselves in the ordinary Roman courts instead of instituting their own tribunals for the settlement of disputes. He points out the incongruity of the Christians' expectation, in the new social era, to manage and judge the world, with their present inability to settle even trivial contentions. Note that it is the "saints" who are to "judge the world." This is, of course, quite inconsistent with the notion, which appears for the first time at a much later period, that there was to be a literal "return" of Jesus on clouds of glory to judge the world; see ante, §§87, 100; post, §586.

It is obvious that the Christians were perpetuating the Jewish messianic hope of world dominion. The fact that they expected to bring it about by peaceable penetration and persuasion instead of by force and that it was to be an era of Kindliness and Fairmindedness would not prevent its being obnoxious to the Roman authorities. This not only explains the secrecy which is so often referred to in the gospels—especially Mark—but it also gives a certain plausibility to the hostile attitude of the Roman authorities in the historized story of the crucifixion.

In 6:3 Paul says that the Christians are to "judge angels." Reading in this connection the exhortation in

I Jo. 4:1, "test the spirits to see whether they are of God," Paul probably means here that in the new social era they expected to have a duly constituted tribunal which would pass authoritatively upon the truth and validity of suggested additions to the Christian teachings or upon suggested new applications of existing teachings.

In 6:7 Paul becomes so earnest in his exhortations that he insists that it would be better even to suffer wrong from a fellow Christian than to litigate in the Roman courts. There is much of this in the gospels; for example, Mt. 5:40: "And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also;" see post, §278.

In 6:8-10 Paul apparently is afraid that what he has said may be construed as excusing or condoning such wrongdoing to which he has asked submission, so he proceeds to denounce the wrongdoers and declares that they shall have no part in the new social order when it is established.

§104. Paul exhorts to chastity

6:12-20. All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.

14 And God hath both raised up the Lord, and will also raise up us by his own power.

15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of a harlot? God forbid.

16 What? know ye not that he which is joined to a harlot is one body? for two, saith he, shall be one flesh.

17 But he that is joined unto the Lord is one spirit.

18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

19 What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?

20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

In 6:12, 13a, Paul's appeal is for general temperance and self control in the satisfaction of bodily appetites and

desires; the rest of the passage, except 6:14, is an exhortation to chastity. It seems likely that 6:14 was originally the comment of a later copyist which a still later copyist inserted in the text; the passage reads more smoothly if the verse is omitted and the verse sounds more like the writings of a much later period than the writings of Paul. But if Paul did write it he is making another reference to the initiation ceremony, especially the resurrection part of it, and reminding his readers that the resurrection ceremonial was a symbol that all initiates were expected, as Christians, to be raised up out of the old bodily sins into "newness of life;" see ante, §21.

In 6:19 Paul is reminding his readers that they have given themselves over entirely to the practice of the Christian teachings and hence "ye are not your own."

The "price" referred to in 6:20, was the struggles and sacrifices of the Nazarene and Christian leaders which had resulted in making the Christian teachings—the Way of Life—available to Paul's readers.

§105. Paul advises temperance in the sexual relations of husband and wife

7:1-7. Now concerning the things whereof ye wrote unto me: *It is* good for a man not to touch a woman.

2 Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.

3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

6 But I speak this by permission, *and* not of commandment.

7 For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

In 7:7 Paul apparently attributes his own unmarried state to a lack of or a perfect control over any sexual desire. But it seems probable that the perils and hazards of

his missionary labors and his vivid expectation of a new social era were large contributing factors. The latter must also be understood as the basis for Paul's wish that all men should be as free from sexual passion as himself, because if such a wish were granted permanently and not merely till the time came for the "saints to manage the world," there would soon be no saints to act as managers and no world to be managed.

§106. Advice on the subject of divorce

7:8-16. I say therefore to the unmarried and widows, It is good for them if they abide even as I.

9 But if they cannot contain, let them marry: for it is better to marry than to burn.

10 And unto the married I command, yet not I, but the Lord, Let not the wife depart from *her* husband:

11 But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.

12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put

her away.

13 And the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases*: but God hath called us to peace.

16 For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife?

The Jewish law allowed the husband, of his own will, to divorce his wife, provided he gave her a bill of divorcement which would enable her to remarry legally; Deut. 24:1-3. The wife had no such corresponding right. In 7:10, 11, Paul says that the Christian husband of a Christian wife must not put her away—i. e., divorce her—and that the Christian wife must not leave her Christian husband, or if she does insist upon doing so, she must not remarry. A similar absolute denial of divorce is made in Mark's gospel, Mk. 10:4, post, §226; but it was probably found to be too stringent even for people who had undertaken a life of Kindliness, Humility, Courage and Fair-mindedness, and it was therefore modified in Matthew;

see Mt. 5:32, post §276. Probably the vivid expectation of the new social era had some influence in the adoption of such a rigid rule.

Paul says that this "command" is of "the Lord"; while in 7:12, where he proceeds to give advice to men and women married to non-Christians, he says that such an utterance is not the Lord's but his own. The distinction he refers to is probably between a rule that represented the settled conviction of the Christian leaders and a matter upon which there was disagreement, leaving Paul free to express his own personal opinion. Or, it may be the distinction between that on which Paul himself had fully made up his mind and one about which he was still uncertain.

The whole question of mixed marriages was no doubt a complicated and difficult one, because much would depend upon the temperament, will power and other characteristics of the various individuals concerned. In II Cor. 6:14-7:1 there is a fragment, which is obviously a later interpolation, in which a position directly contrary to Paul's is taken; see post §130. The interpolated passage probably reflects the feeling of a later period when the expectation of a new social era had ceased to be vivid, when the Christian organization was no longer growing rapidly and therefore the mixed marriage would likely result in the loss rather than the gain of a member to the organization. ♦

§107. "Let every man abide in the same calling wherein he is called."

7:17-24. But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

18 Is any man called being circumcised? let him not become uncircumcised. Is any called in circumcision? let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 Let every man abide in the same calling wherein he was called.

21 Art thou called *being* a servant? care not for it: but if thou mayest be made free, use *it* rather.

22 For he that is called in the Lord, *being* a servant, is the Lord's freeman: likewise also he that is called, *being* free, is Christ's servant.

23 Ye are bought with a price; be not ye the servants of men.

24 Brethren, let every man, wherein he is called, therein abide with God.

Paul is so anxious that everything be done to bring about the new social era as soon as possible that he exhorts his readers to concentrate on that and leave other things unchanged. In 7:18 he urges that those who are circumcised "should not become uncircumcised." Since this is an absurdity if taken literally, Paul probably means that those who have been circumcised are not to feel ashamed of it and are not to pretend that they are uncircumcised. Perhaps Paul thought this warning desirable because his firm opposition to the circumcision party might be misunderstood.

§108. Further advice concerning marriage

7:25-40. Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

26 I suppose therefore that this is good for the present distress, *I* say, that *it* is good for a man so to be.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

29 But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none;

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as not abusing *it*: for the fashion of this world passeth away.

32 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

33 But he that is married careth for the things that are of the world, how he may please *his* wife.

34 There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband.

35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry.

37 Nevertheless he that standeth steadfast in his heart, having no necessity, but hath power over his

own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

38 So then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

39 The wife is bound by the law

as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

In 7:28 Paul is careful to reassure his readers that his advice against marriage is for prudential reasons and not because he regards marriage itself as wrong. The "trouble in the flesh" would seem to indicate that Paul is expecting the stress and strain of a great social upheaval, including perhaps the destruction of Jerusalem, before the establishment of the new social order when Christians are to be in control.

In 7:31 the phrase "passeth away" or "is passing away" tends to support the conclusion reached in commenting upon 4:8 ante, §100, that Paul is expecting a gradual rather than a sudden and spectacular change in the management of the world.

Whether in 7:36, 37, the phrase "his virgin" refers to an unmarried daughter or to a fiancée is not clear; but the matter is not important. The meaning of 7:39b is that the widow is free to marry another Christian.

§109. As to eating meat that has been sacrificed to idols

8:1-13. Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that *there is* none other God but one.

5 For though there be that are called gods, whether in heaven or

in earth, (as there be gods many, and lords many,)

6 But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.

7 Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled.

8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

9 But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.

10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

Paul is here dealing with the question as to whether the Gentile Christians should be free to eat, in an idol's temple, meat that had been sacrificed to idols. He says, in substance, that there would be no objection to it whatever if every Gentile Christian understood thoroughly that an idol is nothing and that meat that had been offered to an idol was just like any other meat; but that some of the Gentile Christians—either because of their recent conversion from idolatry or because they had less intellectual acumen—did not so understand the matter; and that therefore the more intelligent Christians should be careful, in eating meat that had been sacrificed to an idol, not to encourage the less intelligent Christians to eat such meat *as a part of the worship of idols*, erroneously thinking that their more intelligent brethren were doing the same. It may have been the practice of eating such meat that helped give some plausibility to the charge of the Jews that the Christians were themselves idolators; see Mk. 3:22-30; post §193.

In 8:1-3 Paul very neatly expresses the futility of any mere intellectual accomplishment without the proper spirit or attitude toward others.

The two verses 8:5, 6 make such a break in the sense of the passage that they are obviously a later interpolation. The substance of 8:6 shows that it could not have come from an earlier period than that in which the gospel of John was produced. See post, §827.

§110. Paul argues for the support of the Christian leaders

9:1-18. Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

3 Mine answer to them that do examine me is this:

4 Have we not power to eat and to drink?

5 Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have not we power to forbear working?

7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that plougheth should plough in hope; and that he that thresheth in hope should be partaker of his hope.

11 If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things?

12 If others be partakers of *this* power over you, *are* not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

13 Do ye not know that they which minister about holy things live of *the things* of the temple? and they which wait at the altar are partakers with the altar?

14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my glorying void.

16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation of *the gospel* is committed unto me.

18 What is my reward then? *Verily* that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

The matter of the support of the Christian leaders was touched upon by Paul in Gal. 6:6, (ante, §82), and the distress of himself and Barnabas was described in this letter, ante 4:9-21; see ante §101. Here he goes into an elaborate argument, appealing to the readers' common sense and fairmindedness (9:9, 10). Such an argument would have been quite unnecessary if there had been a historical Jesus who had said in regard to the matter "the laborer is worthy of his hire"; see Lu. 10:7; post §445.

Throughout the passage Paul is evidently embarrassed by the possibility that he may be accused of selfishness; he therefore insists (9:18) that he does not want any support for himself, but that his real reward is to work for nothing, and that he must preach anyway, regardless of compensation, because of the moral necessity that he feels (9:16). In 1:1 he had called their attention to the fact that he had proved his apostleship and his consequent freedom from supervision by the results of his work among them; see ante §87. As an apostle—i. e., a Christian missionary and worker of the highest rank—he would rightfully be entitled to the same support as the other apostles. The meaning of 9:4, 5, and 6 is much clearer if the word “right” is substituted for “power”. Cephas—i. e. Peter—is mentioned last in 9:5 almost certainly as a climax; Paul is claiming as great a right as even Peter himself. This would seem to indicate that this letter was written before the letter to the Galatians, because when the Galatian letter was written the leadership of the Jerusalem church had passed from Peter over to James who was one of “the brethren of the Lord”; see ante §§29, 30, 36.

The significance of the rhetorical question in 9:1—“Have I not seen Jesus Christ our Lord”—is not clear. It may be a later interpolation by some one who perhaps wished thereby to make Paul a witness to historicity; the verse reads more smoothly with the sentence omitted. But there are difficulties in using the sentence as any evidence of historicity. Paul is not even mentioned by name in any of the gospels and hence there is no statement in them that he saw Jesus. If he had seen him it would have been as an enemy and not as a friend and therefore it would not have been such an incident as Paul would likely mention here or one upon which he could rationally base any argument that he was entitled to support as an

apostle. As to the story in Acts 9:3 ff. of Paul's encounter with Jesus on the road to Damascus, it is said that Paul heard a voice but that the light which shone around him struck him blind for three days, so that he could not possibly have "seen" Jesus or any thing else; see post §605. Even if the statement by Annanias in Acts 9:17 that Jesus appeared to Paul be literally interpreted as a statement that Paul "saw" Jesus, there is nothing to indicate that Paul is here referring to that spectacular event; nor does the incident, taken at its full face value, furnish the slightest evidence that Paul was thereby appointed an apostle. The story as related in Acts 26:14-17 does represent Paul as telling King Agrippa that Jesus appeared to him in a vision and sent him to the Gentiles, but this is entirely inconsistent with the story in Acts 9:3 ff and therefore not entitled to much consideration, especially in view of the fact that Acts was not written till probably a hundred years after Paul's death.

If Paul *did* write the sentence under discussion the most plausible explanation of it is that he is referring to the vision which he once had (II Cor. 12:1-10) of the great possibilities of Christianity. It was probably this vision which convinced him that it was his great duty as well as opportunity to go as a missionary to the Gentiles; and since his missionary endeavor had been successful in the establishment of several churches and led to his becoming the apostle to the Gentiles, in retrospect he naturally couples his vision with his becoming an apostle and this explains why he should here refer to it.

§111. "I am made all things to all men that I might by all means save some"

9:19-27. For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more.

20 And unto the Jews I became as

a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 To them that are without law,

as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.

23 And this I do for the gospel's sake, that I might be partaker thereof with you.

24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

25 And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible.

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

27 But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away.

What Paul evidently means by saying that in order to win converts to Christianity he became as a Jew to win the Jew, as a Gentile to win the Gentiles, as overscrupulous (weak) to win the overscrupulous, is that he tried to meet every one sympathetically on his own ground; this not only shows zeal on Paul's part but an understanding of the prime essential of good teaching. The last verse—9:27—would seem to indicate that Paul was not as free from sexual desire as one might otherwise infer from 7:7. It also shows that Paul's conception of Christianity was not mere mental assent to some theological formula but the maintenance of a certain attitude or spirit toward others, and the observance of certain principles of conduct.

§112. Warnings based upon the scripture story of Israel in the wilderness

10:1-13 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

2 And were all baptized unto Moses in the cloud and in the sea;

3 And did all eat the same spiritual meat;

4 And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ.

5 But with many of them God

was not well pleased: for they were overthrown in the wilderness.

6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

7 Neither be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

12 Wherefore let him that thinketh he standeth take heed lest he fall.

13 There hath no temptation taken you but such as is common to man: but God *is faithful*, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.

The last two parts of 10:4 are almost certainly a later interpolation. The notion of a pre-existent Christ dates from the period when the fourth Gospel was produced. The reference in 10:8 is apparently to Numbers 25:1, 9.

With 10:13 compare Mt. 7:7: "Ask and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you."

§113. "The things which Gentiles sacrifice they sacrifice to demons and not to God" (Am. R. V.)

10:14-22. Wherefore, my dearly beloved, flee from idolatry.

15 I speak as to wise men; judge ye what I say.

16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17 For we *being* many are one bread, *and* one body: for we are all partakers of that one bread.

18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

19 What say I then? that the idol is anything, or that which is offered in sacrifice to idols is any thing?

20 But *I say*, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do we provoke the Lord to jealousy? are we stronger than he?

In the long struggle of the Hebrews to achieve a conception of the unity of the universe which they finally expressed in a strict monotheism or worship of one only god, Jehovah, they passed through a stage in which they insisted that while Jehovah was not the only god, he was the greatest of the gods and that the gods of the other nations were merely subordinate deities or demons. And since the conception of the gods being in some way inside

their worshippers was a very common one, the conversion of such a worshipper to Judaism was spoken of as the "casting out of demons." This expression was not used by Paul probably because it was unfamiliar to his Gentile readers but it is used repeatedly in the synoptic gospels, whose Jewish readers would understand it perfectly.

The three verses, 10:16-18, show that the idea of a communion ceremony was not new to Christianity but was shared by Jews and Gentiles, with the difference that they ate and drank the altar sacrifices, while the Christians, having no such sacrifices, substituted for them the every day food of bread and wine. Of these the bread symbolized the unity of the Christian organization (the body of Christ) while the wine symbolized the unity of the spirit or attitude of all Christians (the blood of Christ). The Gentiles thought that in eating and drinking their sacrifices they were in some mystical way eating their gods and this may have been responsible for the Jewish notion of the casting out of demons referred to *supra*.

The exhortation in 10:20-22 is to refrain from taking part in the sacrificial feasts of the Gentile religions, as being thoroughly inconsistent with the acceptance and practice of the Christian teachings.

§114. Further advice as to eating food that has been offered to idols

10:23-33. All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

24 Let no man seek his own, but every man another's *wealth*.

25 Whatsoever is sold in the shambles, *that* eat, asking no question for conscience' sake:

26 For the earth *is* the Lord's, and the fulness thereof.

27 If any of them that believe not bid you *to a feast*, and ye be dis-

posed to go; whatsoever is set before you, eat, asking no question for conscience' sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience' sake: for the earth *is* the Lord's, and the fulness thereof:

29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another *man's* conscience?

30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

33 Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved.

§115. As to men and women wearing head coverings at church meetings

11:1-16. Be ye followers of me, even as I also *am* of Christ.

2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered *them* to you.

3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

4 Every man praying or prophesying, having *his* head covered, dishonoureth his head.

5 But every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is even all one as if she were shaven.

6 For if the woman be not covered, let her also be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman; but the woman of the man.

9 Neither was the man created for the woman; but the woman for the man.

10 For this cause ought the woman to have power on *her* head because of the angels.

11 Nevertheless neither is the man without the woman, neither the woman without the man, in^e the Lord.

12 For as the woman *is* of the man, even so *is* the man also by the woman; but all things of God.

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering.

16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

In a matter of substance and great importance, such as discarding the entire Jewish ceremonial law in order to put the entire emphasis upon the Christian teachings of Kindliness, Humility, Courage and Fairmindedness, Paul showed himself to be an extreme radical. But on the relatively unimportant question as to whether men and women should sit in a church meeting bareheaded or covered with a head dress, he shows himself to be a conservative. After a half-hearted appeal to judgment and common sense in 11:13-15 he finally falls back upon tradition in 11:16: "we have no such custom."

The first part of 11:5 would seem to show that Paul was not averse to women speaking in public meeting provided her head was covered.

§116. Reproof for disorder at the Lord's supper

11:17-34. Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse.

18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

19 For there must be also heresies among you, that they which are approved may be made manifest among you.

20 When ye come together therefore into one place, *this* is not to eat the Lord's supper.

21 For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken.

22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

23 For I have received of the Lord that which also I delivereth unto you, That the Lord Jesus, the *same* night in which he was betrayed, took bread:

24 And when he had given thanks, he brake *it*, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also

he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

26 For as often as ye eat this bread, and drink *this* cup of the Lord's death till he come.

27 Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

30 For this cause many *are* weak and sickly among you, and many sleep.

31 For if we would judge ourselves, we should not be judged.

32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

It is apparent from 11:23-26 that in the rite of initiation the ceremonial crucifixion was given a certain amount of plausibility by being preceded by a ceremonial betrayal; and that just before the betrayal there was the institution of the communion ritual which was a substitute for the sacrificial system which prevailed among both Jews and Gentiles.

The first phrase of 11:23 "For I received of the Lord," could not refer to a historic Jesus because the only time, according to the New Testament, when Paul came into contact with Jesus after the resurrection, was when Paul was on his way to Damascus, and there is no record except in Acts 26:14-18, that at that time Jesus said anything except to ask him why he was persecuting him. Probably the real explanation of the phrase is that the communion ritual had already become a settled matter before Paul was converted to Christianity; and that Paul learned of this ritual from the person who impersonated Jesus at Paul's initiation.

Paul's complaint in this passage is that the communion or Lord's Supper has become merely the occasion of revelry to those who arrived early and that the value of it as a solemn symbol and memorial of the unity of the Christian organization and of the Christian spirit and of the sufferings of the early Christians that had made Christianity possible, had been thereby lost. The last part of 11:26 seems to show that the communion rite was not to be observed after the establishment of the new social era.

§117. Paul's argument for unity and his list of spiritual gifts

12:1-31. Now concerning spiritual *gifts*, brethren, I would not have you ignorant.

2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.

4 Now there are diversities of gifts, but the same Spirit.

5 And there are differences of administrations, but the same Lord.

6 And there are diversities of

operations, but it is the same God which worketh all in all.

7 But the manifestation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:

11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

13 For by one Spirit are we all baptized into one body, whether *we* be Jews or Gentiles, whether *we* be bond or free; and have been all made to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

18 But now hath God set the members every one of them in the body, as it hath pleased him.

19 And if they were all one member, where *were* the body?

20 But now *are* they many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

23 And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness.

24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

25 That there should be no schism in the body; but *that* the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Christ, and members in particular.

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

29 *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

It was of the utmost concern to the early Christians, including as they did both Jews and Gentiles from every rank in the social scale, to hold their new organization together and to keep it functioning harmoniously. So now Paul returns to the same subject with which he started his letter (1:10-16), namely, that of unity. His argument is that just as the human body is a unit, though made up of such diverse members as feet and ears and eyes and hands, so ought the Christian organization to be a unit though composed of members with widely differing abilities or gifts. In 12:28 he lists the various gifts

in the order of their importance. If this list be compared with a similar list in Eph. 4:11 (§693) it is quite clear that by "workers of miracles" Paul means the same as the author of Ephesians means by evangelists or missionaries, i. e. those who were particularly successful in converting Gentiles and inducing them to lead decent lives—something in which Judaism had attained very little success.

§118. An ode to charity (love, kindness)

13:1-13. Though I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal.

2 And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil:

6 Rejoiceth not in iniquity, but rejoiceth in the truth;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth: but whether *there be* prophecies, they shall fail: whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known

13 And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

This chapter breaks the natural sequence between chapters 12 and 14 and therefore needs the special introduction of 12:31b, and the special conclusion of 14:1a. It is unlike the previous chapters in that it is in verse, personifying charity (i. e., love, kindness) and shows a reflective and contemplative rather than a practical attitude. It seems, therefore, to be a later interpolation, but it is unlike the other passages that have been inserted in Paul's letters in that there is little, if anything, in it which Paul might not have substantially endorsed.

The first part of 13:3 furnishes a small part of a large amount of evidence that in the gospel commands to give to the poor, the writer had in mind not so much the giving of alms to those who were poor in material wealth, but rather the sharing of the Christian organization and teachings with those who were poor in spiritual things, namely, the Gentiles.

The reference in 13:11 is to the childishness of Judaism as compared to the maturity of Christianity.

§119. The superiority of prophesying over speaking with tongues (i. e., ecstatically)

14:1-28. Follow after charity, and desire spiritual *gifts*, but rather that ye may prophesy.

2 For he that speaketh in an *unknown* tongue . speaketh not unto men, but unto God: for no man understandeth *him*; howbeit in the spirit he speaketh mysteries.

3 But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort.

4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even *things* without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound,, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known

what is spoken? for ye shall speak into the air.

10 There are, it may be, so many kinds of voices in the world, and none of them *is* without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me.

12 Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church.

13 Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret.

14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

16 Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than ye all:

19 Yet in the church I had rather speak five words with my under-

standing, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

21 In the law it is written, With *men* of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ye are mad?

24 But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

25 And thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report that God is in you of a truth.

26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

27 If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

The prospect which the early Christian leaders held out to their followers, of a new social era of Kindliness and Humility and Fairmindedness, in which the Christian saints were to "manage the world," was certainly enough to raise emotions of ecstasy which their ordinary language could not express. This "speaking ecstatically"—as Goodspeed aptly calls it—has been rendered by the American Revised Version as a "speaking with tongues" and by the Authorized Version as a "speaking in an unknown tongue," the latter showing the influence of the Pentecost story told in Acts 2:1-11 long after this letter was written; see post, §588. A copyist has probably interpolated 14:21.

Paul says, in 14:18, that he indulges in these emotional outbursts more than any of his readers; he therefore recognizes their value as a means of achieving spiritual exaltation and does not wish to suppress them or even to check them seriously. But he points out, in this passage, the superior social value of prophesying—i. e., preaching—which involves an appeal to the understanding; for speaking ecstatically can benefit only the speaker; while

an appeal to reason and common sense and judgment benefits the listeners as well.

This passage is one of many instances in the New Testament letters where emphasis is laid upon Christian prophecy—i. e., upon the discovery of new truth or a new application or a new way of expressing what had already been discovered. If there had been a historical Jesus who some fifteen years before had, as the founder of Christianity, given authoritative utterance to Christian teachings, why such emphasis upon prophecy? Why would not Paul have urged his readers to study and ponder carefully what Jesus himself had taught?

§120. Commands as to orderly prophesying and as to women speaking in churches

14:29-40. Let the prophets speak two or three, and let the other judge.

30 If *any thing* be revealed to another that sitteth by, let the first hold his peace.

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

32 And the spirits of the prophets are subject to the prophets.

33 For God is not *the author* of confusion, but of peace, as in all churches of the saints.

34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law.

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

36 What! came the word of God out from you? or came it unto you only?

37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

40 Let all things be done decently and in order.

That there was considerable activity in the churches, at the time of this letter, in attempting to increase the content and improve the expression of the Christian teachings, is shown by the eagerness of the Corinthian prophets to speak at their public meetings. Since it was desirable to sift carefully their contributions, Paul suggests that each speak in turn and that the others pass judgment upon what he says: 14:29-33.

One would naturally infer from 11:5 ante that Paul had no objection to women speaking in churches; but 11:3 tends to show that the words "and prophesyeth" may have been a later insertion in 11:5 and this suggestion is fortified by 14:33b-36, where Paul emphatically declares that "as in all the churches of the saints, let the women keep silent in the churches" (Am. R. V.). In this connection it is interesting to observe that some parts of organized Christianity which insist most strenuously upon their belief in the literal interpretation and inerrancy of every word of scripture, have recently retreated from this position.

§121. The contribution for the support of the Jerusalem Christians ¹

16:1-9. Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

3 And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your liberality unto Jerusalem.

4 And if it be meet that I go also, they shall go with me.

5 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For a great door and effectual is opened unto me, and *there are* many adversaries.

That the Christian organization found very much greater opposition among the Jews than among the Gentiles is evidenced by this passage which shows that the mother church at Jerusalem was in such need that Paul plans a contribution from his Gentile churches toward the support of the Jerusalem Christians.

If Paul wrote 16:8 he must have used "Pentecost" merely to fix the date, without regard to its being a Jewish

¹ Chapter 15 is omitted here because it is an interpolation made at a much later period; see post, chapter 29, §§828-831.

feast; since in Gal. 4:10 he urged his readers not to "observe days, and months, and times and years," it seems impossible to suppose that he expected to observe Pentecost in any way; see ante, §67.

§122. Concluding salutations

16:10-24. Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also *do*.

11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

13 Watch ye, stand fast in the faith, quit you like men, be strong.

14 Let all your things be done with charity.

15 I beseech you, brethren (ye know the house of Stephanas, that it is the firstfruits of Achaia, and *that* they have addicted themselves to the ministry of the saints),

16 That ye submit yourselves unto such, and to every one that helpeth with *us*, and laboureth.

17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.

18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

20 All the brethren greet you. Greet ye one another with a holy kiss.

21 The salutation of *me* Paul with mine own hand.

22 If any man love not the Lord Jesus Christ, let him be Anathema, Maran atha.

23 The grace of our Lord Jesus Christ *be* with you.

24 My love *be* with you all in Christ Jesus. Amen.

In 6:22 the meaning of "anathema" is "accursed" or "devoted to destruction." With this verse contrast Mt. 5:44: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you;" post, §279. Whether Paul was himself falling short of the ideal already set by the Christian organization or whether the command against cursing was first given by the organization after the death of Paul is not clear.

CHAPTER V

II CORINTHIANS

§123. Paul tells of the afflictions in Asia

1:1-14. Paul, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

2 Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

6 And whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.

7 And our hope of you *is* steadfast, knowing, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation.

8 For we would not, brethren,

have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:

9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:

10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver *us*;

11 Ye also helping together by prayer for us, that for the gift *bestowed* upon us by the means of many persons thanks may be given by many on our behalf.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

13 For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;

14 As also ye have acknowledged us in part, that we are your rejoicing, even as ye also *are* ours in the day of the Lord Jesus.

The meaning of 1:5 amounts substantially to this: although leading the life of a Christian missionary and apostle involves sufferings, it also brings great comfort. If Paul had been referring to the sufferings of a historical Jesus who some twenty years before had died on Calvary, would he not have said: "For as sufferings similar to those that Jesus endured abound in us, etc."?

The context shows that the phrase "raiseth the dead" in 1:9 does not refer to the restoring of life to a lifeless

human body but to the unexpected saving from deadly peril—what is meant today by many persons when they speak of a “special Providence.”

§124. Paul denies fickleness in postponing his visit to Corinth and appeals to the unequivocalness of his gospel message to them

1:15-24. And in this confidence I was minded to come unto you before, that ye might have a second benefit;

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.

17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay?

18 But *as* God *is* true, our word toward you was not yea and nay.

19 For the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus

and Timotheus, was not yea and nay, but *in* him was yea.

20 For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us.

21 Now he which stablisheth us with you in Christ, and hath anointed us, *is* God;

22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

23 Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

In this message Paul is evidently meeting a charge that had been made against him that he had lightly changed his mind in regard to his expected visit. In 1:19, 20 he reminds his readers of the positiveness and dependableness and stability of the Christian teachings. In 1:21, 22 he points out that since the Christian teachings are true they are therefore of God. In 1:23, 24 he takes an oath, appealing to God as a witness, that his change of mind in regard to his expected visit was due to a desire to spare the Corinthian Christians and not to satisfy any selfish motive.

§125. Paul says he forbore coming till they had punished an offender

2:1-17. But I determined this with myself, that I would not come again to you in heaviness.

2 For if I make you sorry, who

is he then that maketh me glad, but the same which is made sorry by me?

3 And I wrote this same unto you,

lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all.

4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

6 Sufficient to such a man *is* this punishment, which *was inflicted* of many.

7 So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow.

8 Wherefore I beseech you that ye would confirm *your* love toward him.

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it*, for

your sakes *forgave I it* in the person of Christ;

11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to *preach* Christ's gospel, and a door was opened unto me of the Lord.

13 I had no rest in my spirit, because I found not Titus my brother; but taking my leave of them, I went from thence into Macedonia.

14 Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the saviour of his knowledge by us in every place.

15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

16 To the one *we are* the savour of death unto death; and to the other the savour of life unto life. And who *is* sufficient for these things?

17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

The first part of 2:3 refers to a previous letter—perhaps to what we now know as I Corinthians. If so, the man referred to in 2:6-8 is probably the one whom Paul complained of in I Cor. 5:1-5 because he was living with his father's divorced wife; see ante, §102; he has now evidently been effectually punished in some way by the congregation and has repented sufficiently to warrant Paul's forgiveness.

In 2:10, 11 Paul warns of the peril of not forgiving those who are penitent. In 2:11 he personifies evil; this is commonly done in the New Testament and the usage has persisted in Christendom down almost to the present time.

In 2:14-16 Paul says in substance, that just as the same odor may give pleasure to some persons but be highly offensive to others, so his own activity as a Christian mis-

sionary has brought great happiness to those who accepted Christianity but aroused great resentment and displeasure in those who rejected his message and confirmed them still more strongly in their objectionable mode of life.

§126. Christianity compared to Judaism is as life compared to death

3:1-18. Do we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you?

2 Ye are our epistle written in our hearts, known and read of all men:

3 *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart.

4 And such trust have we through Christ to God-ward:

5 Not that we are sufficient of ourselves to think any thing as of ourselves but our sufficiency is of God;

6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

7 But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away;

8 How shall not the ministration of the spirit be rather glorious?

9 For if the ministration of condemnation *be* glory, much more doth

the ministration of righteousness exceed in glory.

10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

11 For if that which is done away *was* glorious, much more that which remaineth *is* glorious.

12 Seeing then that we have such hope, we use great plainness of speech:

13 And not as Moses, *which* put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished:

14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ.

15 But even unto this day, when Moses is read, the vail is upon their heart.

16 Nevertheless, when it shall turn to the Lord, the vail shall be taken away.

17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there *is* liberty.

18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

In 3:1-5 Paul appeals to the results of his work among the Corinthians themselves as the only letter of recommendation that he needs.

The greatest contrast known to human beings—that between life and death—is frequently used in the New

Testament to express the superiority of Christianity over the idolatry of the Gentiles; in 3:6, 7 Paul uses this same extreme figure to express the superiority of the life giving Christian teachings over the dead, mechanical literalism and formalism of the Jewish ceremonial law; see ante, §19.

If Jesus had been a historical character, who had been transfigured on the mountain, in the presence of Moses and Elijah as related by Mark, Matthew and Luke (see post, §§219, 341, 438), why would not Paul have referred to it in 3:7-11?

In 3:13-16 Paul says that the illuminating Christian teachings have taken away the veil which still darkened the minds and hearts of the Jews, which veil the teachings of Judaism had been unable to remove.

§127. "But if our gospel be hid, it is hid to them that are lost"

4:1-6. Therefore, seeing we have this ministry, as we have received mercy, we faint not;

2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God.

3 But if our gospel be hid, it is hid to them that are lost:

4 In whom the god of this world

hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

In 4:2-4 Paul says, in substance, that he disdains, in his ministry, to use any dishonesty or deceitfulness; he is open and sincere and if there are any persons who do not understand him, it is only those who are so blinded by selfishness and worldly wisdom that they reject the simple and illuminating message of Christianity.

In 4:5 Paul denies preaching anything which emanates merely from his own selfish interests. In 4:6 he again asserts that God is the source of the Christian teachings.

§128. "Always bearing about in our body the dying of the Lord Jesus"

4:7-18. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

8 *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair;

9 Persecuted, but not forsaken; cast down, but not destroyed;

10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

11 For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then death worketh in us, but life in you.

13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spo-

ken; we also believe, and therefore speak;

14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you.

15 For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

16 For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

In the initiation drama the ceremonial crucifixion and death of the initiate and of the one who was playing the part of Jesus were symbolical of the sufferings which were likely to fall to the lot of the initiates in order for them to reap the rewards of their complete acceptance and practice of the Christian teachings of Kindliness, Humility, Courage and Fairmindedness; see ante, §21. In 4:10-12 Paul says that in his case the sufferings are continuous and apparently perpetual while his readers are getting the benefit thereof without undergoing any such tribulations. But in 4:14 he expresses his confidence that just as the person who played the part of Jesus in the initiation drama was raised up after the ceremonial crucifixion and death, so Paul himself, by his acceptance and practice of the Christian teachings ("by Jesus") will receive the reward of a share in the new social order.

In 4:17, 18 Paul is reminding himself and his readers that the Christian teachings have great permanent value

and that the afflictions they are undergoing are, by comparison, slight and temporary.

§129. Paul recounts his afflictions

5:1-21. For we know that, if our earthly house of *this* tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

3 If so be that being clothed we shall not be found naked.

4 For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

5 Now he that hath wrought us for the selfsame thing *is* God, who also hath given unto us the earnest of the Spirit.

6 Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

7 (For we walk by faith, not by sight:)

8 We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

10 For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance, and not in heart.

13 For whether we be beside ourselves, *it is* to God: or whether we be sober, *it is* for your cause.

14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15 And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

17 Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

18 And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20 Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

21 For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

6:1-10. We then, *as* workers together *with him*, beseech *you* also that ye receive not the grace of God in vain.

2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.)

3 Giving no offence in any thing, that the ministry be not blamed:

4 But in all *things* approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

6 By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,

7 By the word of truth, by the

power of God, by the armour of righteousness on the right hand and on the left,

8 By honour and dishonour, by evil report and good report: as deceivers, and *yet true*;

9 As unknown, and *yet* well known; as dying, and, behold, we live; as chastened, and not killed;

10 As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.

The passage 5:1-11 is an interpolation coming from a later period. The reasons for this conclusion are: (1) the breaking of the natural connection between 4:18 and 5:12; (2) the emphasis upon personal immortality; (3) the reference to the judgment seat of Christ in 4:10 and (4) the phrase "terror of the Lord" in 5:11.

The passage 5:14b-21 is an interpolation coming from a later period, because: (1) it interrupts the natural connection between 5:14a and 6:1; (2) such phrases as "reconciling the world unto himself, not reckoning unto men their trespasses" in 6:19, are the product of the later period of speculation.

The verse 6:2 is also obviously an interpolation from the same period. For a commentary on the two longer omitted passages see post §§832, 833.

The meaning of 5:13 is brought out better in the Twentieth Century New Testament: "For if we were 'beside ourselves' it was in God's service. If we are now in our own senses, it is in yours."

§130. Paul is encouraged by Titus' report of affairs at Corinth

6:11-18. O ye Corinthians, our mouth is open unto you, our heart is enlarged.

12 Ye are not straitened in us, but ye are straitened in your own bowels.

13 Now for a recompense in the

same, (I speak as unto *my* children,) be ye also enlarged.

14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people.

17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you,

18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

7:1-16. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2 Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I speak not *this* to condemn *you*: for I have said before, that ye are in our hearts to die and live with *you*.

4 Great is my boldness of speech toward you, great *is* my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.

5 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears.

6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus;

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind to-

ward me; so that I rejoiced the more.

8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season.

9 Now I rejoyce, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter.

12 Wherefore, though I wrote unto you, *I did it* not for *his* cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

14 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth.

15 And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.

16 I rejoyce therefore that I have confidence in you in all *things*.

In 6:12 "bowels" is used in the sense of "affection."

The passage in 6:14-7:1 is an interpolation, breaking the natural connection between 6:13 and 7:2, and presenting a legalistic view of mixed marriages which is

diametrically opposed to that of Paul, as given in I Cor. 7:10-16; see ante §106; post §834.

In 6:11-13, 7:2-4, Paul assures his readers of his own good will toward them and asks for theirs in return. In 7:5-13 he tells them how he was comforted when Titus returned from Corinth and told him how the Corinthian church had finally yielded to his suggestions and had effectually administered discipline to their offending member.

§131. Exhortations to contribute to the fund for the Jerusalem Christians

8:1-24. Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

2 How that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

3 For to *their* power, I bear record, yea, and beyond *their* power *they were* willing of themselves;

4 Praying us with much entreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints.

5 And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

6 Inasmuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

7 Therefore, as we abound in every *thing in* faith, and utterance, and knowledge, and *in* all diligence, and *in* your love to us, *see* that ye abound in this grace also.

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10 And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

11 Now therefore perform the doing of *it*; that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have.

12 For if there be first a willing mind, *it is* accepted according to that a man hath, and not according to that he hath not.

13 For *I mean* not that other men be eased, and ye burdened:

14 But by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be *a supply* for your want; that there may be equality.

15 As it is written, He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.

16 But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.

18 And we have sent with him the brother, whose praise *is* in the gospel throughout all the churches;

19 And not *that* only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of

the same Lord, and *declaration* of your ready mind:

20 Avoiding this, that no man should blame us in this abundance which is administered by us:

21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you.

23 Whether *any do inquire* of Titus, *he is* my partner and fellow helper concerning you: or our brethren *be inquired of*, *they are* the messengers of the churches, *and* the glory of Christ.

24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

9:1-15. For as touching the ministering to the saints, it is superfluous for me to write to you:

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

3 Yet I have sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make

up beforehand your bounty, whereof ye had notice before, that the same might be ready, as *a matter of* bounty, and not as of covetousness.

6 But this I *say*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

7 Every man according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity; for God loveth a cheerful giver.

8 And God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work:

9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

10 Now he that ministereth seed to the sower both ministereth bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness:)

11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13 While by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men*;

14 And by their prayer for you, which long after you for the exceeding grace of God in you.

15 Thanks *be* unto God for his unspeakable gift.

The verses 8:1-5 tell of the liberality of the poverty stricken Macedonian churches toward the fund for the relief of their fellow Christians at Jerusalem; while 8:11-9:15 is an appeal to the Corinthian church to make as generous as possible their own contribution which Titus and another well known brother will come to Corinth and receive.

The verse 8:9 is obviously an interpolation, coming from the period of speculation; see post §835.

The reference in 8:15 is to the story in Ex. 16:18 of the gathering of the manna in the wilderness. The quotation in 9:9 is taken from Ps. 112:9.

In 9:15 Paul expresses his thanks to God for the "unspeakable gift" of the Christian teachings and the great joy and happiness which they brought to all who accepted and practiced them.

§132. Paul's vindication of himself

10:1-18. Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent *am* bold toward you:

2 But I beseech *you*, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war after the flesh:

4 (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;)

5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

7 Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so *are* we Christ's.

8 For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:

9 That I may not seem as if I would terrify you by letters.

10 For *his* letters, say they, *are*

weighty and powerful; but *his* bodily presence is weak, and *his* speech contemptible.

11 Let such a one think this, that, such as we are in word by letters when we are absent, such *will we* be also in deed when we are present.

12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise.

13 But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond *our* measure, as though we reached not unto you; for we are come as far as to you also in *preaching* the gospel of Christ:

15 Not boasting of things without *our* measure, *that is*, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,

16 To preach the gospel in the *regions* beyond you *and* not to boast in another man's line of things made ready to our hand.

17 But he that glorieth, let him glory in the Lord.

18 For not he that commendeth himself is approved, but whom the Lord commendeth.

Chapters 10-13 almost certainly form another letter, probably written before Chapters 1-9.

In 10:1 Paul is apparently quoting a charge against himself that while he is bold enough in his letters, he will be afraid to carry out any of his threats of discipline when he arrives. This conclusion is fortified by 10:10 where Paul expressly refers to a charge that "his letters are weighty and powerful, but his bodily presence is weak and his speech contemptible."

In 10:3-5 Paul is calling attention to the triumph of the Christian teachings over everything which is inconsistent therewith and that such a triumph is effected not through the use of physical weapons but by teaching and other instruments of persuasion.

The first part of 10:7 is clearer when translated as a statement of fact than as a question. And a better rendering of 10:14b is: "for we were the first to reach you with the gospel of Christ."

In 10:12-15 Paul is showing the great advantage of measuring one's own life in comparison with the high ideal of the Christian teachings rather than with the relatively low measuring rod of one's own associates.

§133. Paul insists that he is a true apostle and denounces some others as false

11:1-15. Would to God ye could bear with me a little in *my* folly: and indeed bear with me.

2 For I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present *you* as a chaste virgin to Christ.

3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

4 For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received,

or another gospel, which ye have not accepted, ye might well bear with *him*.

5 For I suppose I was not a whit behind the very chieftest apostles.

6 But though *I* be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things.

7 Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?

8 I robbed other churches, taking wages of *them*, to do you service.

9 And when I was present with

you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all *things* I have kept myself from being burdensome unto you, and *so* will I keep *myself*.

10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

11 Wherefore? because I love you not? God knoweth.

12 But what I do, that I will do, that I may cut off occasion from

them which desire occasion; that wherein they glory, they may be found even as we.

13 For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ.

14 And no marvel; for Satan himself is transformed into an angel of light.

15 Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

The Hebrew prophets—especially Hosea—used the relation of husband and wife to symbolize the closeness and intimacy of the relation of the Hebrew god Jehovah to the people of Israel; see ante §6. In 11:2 Paul uses the same figure of speech, applying it to Christ, the god of the Christians, and the Christian church.

In 11:4 Paul warns, as he does in Gal. 1:7-9, (ante §26) against any who might venture to preach to them a Jesus or a spirit or a gospel different from Paul's own. If there had been a historic Jesus, it seems very odd indeed that Paul would speak of "another Jesus;" but if Jesus was the symbol and personification of Christian teachings, and worshipped as such, then "another Jesus" would be an appropriate expression, meaning teachings different from what Paul had preached to them as Christianity.

In 11:6 Paul concedes that he may not be as good a speaker as some of the other Christian workers, but insists that he is not lacking in knowledge, evidently referring to his knowledge of the Christian teachings. In 11:7 he approaches an ironical tone when he refers to their failure to support him while he was working as their minister. In 11:11-15 he insists that he refrained from receiving support from them in order to avoid giving any occasion for criticism to "false apostles, deceitful workers, transforming themselves into the apostles of Christ."

§134. "Seeing that many glory after the flesh, I will glory also"

11:16-33 I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little.

17 That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting.

18 Seeing that many glory after the flesh, I will glory also.

19 For ye suffer fools gladly, seeing ye *yourselves* are wise.

20 For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproach, as though we had been weak. Howbeit, whereinsoever any is bold, (I speak foolishly,) I am bold also.

22 Are they Hebrews? so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I.

23 Are they ministers of Christ? (I speak as a fool,) I *am* more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

24 Of the Jews five times received I forty stripes save one.

25 Thrice was I beaten with rods, once was I stoned, thrice I suffered

shipwreck, a night and a day I have been in the deep;

26 In journeyings often, in perils of waters, in perils of robbers, in perils by *mine own* countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Beside those things that are without, that which cometh upon me daily, the care of all the churches.

29 Who is weak, and I am not weak? who is offended, and I burn not?

30 If I must needs glory, I will glory of the things which concern mine infirmities.

31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

33 And through a window in a basket was I let down by the wall, and escaped his hands.

In 11:17 Paul admits that it is not according to Christian teachings ("not after the Lord") to boast either of one's ancestry or of one's accomplishments; but since the "false apostles" had been doing so, he decides that he will call to the attention of his readers the fact that his ancestry is as good and his labors and sufferings as a Christian worker more abundant than theirs. In 11:20 he charges that although the Corinthians furnished him with no support while he was their minister, they had not protested when the false apostles had compelled support and otherwise imposed upon them. Goodspeed's translation

makes the meaning clearer: "For you put up with it if a man makes you his slaves, or lives on you, or takes you in, or puts on airs or gives you a slap in the face."

§135. Paul mentions his "visions" and "revelations" and the "thorn in the flesh"

12:1-10. It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such a one caught up to the third heaven.

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

5 Of such a one will I glory: yet of myself I will not glory, but in mine infirmities.

6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of

me above that which he seeth me *to be* or *that* he heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

8 For this thing I besought the Lord thrice, that it might depart from me.

9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

Paul gives no details of either his "visions" or "revelations" but merely mentions them; this may have been due to the fact that his hearers would understand at once what he meant. Since he speaks of them as having come to him fourteen years before, it seems safe to infer that he is referring to his discovery that the acceptance and practice of the Christian teachings did actually bring happiness and joy and peace; and to his vision of what those teachings would do for the Gentiles as well as for the Jews.

Perhaps for a similar reason he does not describe the "thorn in the flesh." There have been various conjectures, including a disease of the eyes, epilepsy, and malaria. But it seems far more likely that it was something which made

it impossible to speak well—a great handicap to his work as a Christian missionary. In 12:9 he says that he “glories” in this “infirmity.” Well may we “glory” also therein, because if he had been able to speak as well as he could write we might not have today these letters which have preserved so well a record of the fundamentals of early Christianity.

§136. “The signs of an apostle were wrought among you”

12:11-21. I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.

12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

13 For what is it wherein ye were inferior to other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong.

14 Behold, the third time I am ready to come to you; and I will not be burdensome to you; for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.

16 But be it so, I did not burden

you: nevertheless, being crafty, I caught you with guile.

17 Did I make a gain of you by any of them whom I sent unto you?

18 I desired Titus, and with *him* I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps?

19 Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but *we do* all things, dearly beloved, for your edifying.

20 For I fear, lest when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

21 *And* lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

Paul does not explain or give any illustration of what he means in 12:12 by “signs and wonders and mighty deeds.” Since in I Cor. 1:22 he had disclaimed, by necessary implication, any ability to perform miracles—in the sense in which that word is ordinarily used—he must refer to the marvellous changes in character which had been wrought among members of the Corinthian congregation by their acceptance of Christianity as he had preached it.

In 12:13 he becomes sarcastic in asking them to forgive him for supporting himself while he was their minister! The meaning of 12:16 is made clearer by Goodspeed: "But granting that I did not burden you myself, I was so clever about it, you say, and took you in by a trick."

§137. Paul threatens to administer discipline when he visits Corinth again

13:1-14. This *is* the third *time* I am coming to you. In the mouth of two or three witnesses shall every word be established.

2 I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:

3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

4 For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

6 But I trust that ye shall know that we are not reprobates.

7 Now I pray to God that ye do

no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad, when we are weak, and ye are strong: and this also we wish, *even* your perfection.

10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

12 Greet one another with a holy kiss.

13 All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

The reference in 13:1, 2 is to an expected administering of discipline after trial of the offenders.

In 13:4 the reference is to the initiation ceremony in which the initiate and the person playing the part of Jesus are both raised from the dead after crucifixion, to symbolize the triumph of the Christian organization and teachings over all obstacles and the expected triumph of the initiate over everything in his own life which is inconsistent with the Christian teachings; see ante §21.

The phrase in 13:5, "Jesus Christ is in you," would be a very odd expression if Jesus had been a historical character who had taught and died some fifteen years before; but it is perfectly understandable if Jesus Christ was the personification and symbol of the Christian teachings.

In 13:5 Paul appeals to his readers to examine themselves to determine whether they are really practicing the Christian teachings, because if they are not, they are reprobate, i. e., deserving of reproof.

CHAPTER VI

I THESSALONIANS

§138. Paul reminds them of his former successful labors among them

1:1-10. Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians *which is* in God the Father, and *in* the Lord Jesus Christ: Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

2 We give thanks to God always for you all, making mention of you in our prayers;

3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

4 Knowing, brethren beloved, your election of God.

5 For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men ye were among you for your sake.

6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:

7 So that ye were ensamples to all that believe in Macedonia and Achaia.

8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;

10 And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

2:1-20. For yourselves, brethren, know our entrance in unto you, that it was not in vain:

2 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.

3 For our exhortation *was* not of deceit, nor of uncleanness, nor in guile:

4 But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

5 For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness:

6 Nor of men sought we glory, neither of you, nor *yet* of others, when we might have been burdensome, as the apostles of Christ.

7 But we were gentle among you, even as a nurse cherisheth her children:

8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

9 For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

10 Ye *are* witnesses, and God *also*, how holily and justly, and unblameably we behaved ourselves among you that believe:

11 As ye know how we exhorted and comforted and charged every

one of you, as a father *doth* his children.

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe.

14 For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews:

15 Who both killed the Lord Jesus, and their own prophets, and have

persecuted us; and they please not God, and are contrary to all men:

16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always: for the wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

18 Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.

19 For what is our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his coming?

20 For ye are our glory and joy.

In 1:4, Paul is referring to his readers' conviction that they have come into harmony with God by their acceptance and practice of the Christian teachings.

There are four verses—1:10 and 2:14-16—which have been inserted later—and are not by Paul; the phrases “wrath to come” and “wrath is come upon them” are some of the proofs of a later origin.

§139. Timothy's satisfactory report of them to Paul

3:1-13. Wherefore when we could no longer forbear, we thought it good to be left at Athens alone;

2 And sent Timotheus, our brother, and minister of God, and our fellow labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:

3 That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.

4 For verily, when we were with you, we told you before that we should suffer tribulation: even as it came to pass, and ye know.

5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the temp-

ter have tempted you, and our labour be in vain.

6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also *to see* you:

7 Therefore, brethren, we were comforted over you in all our affliction and distress by your faith:

8 For now we live, if ye stand fast in the Lord.

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;

10 Night and day praying exceed

ingly that we might see your face, and might perfect that which is lacking in your faith?

11 Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.

12 And the Lord make you to increase and abound in love one to-

ward another, and toward all *men*, even as we *do* toward you:

13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

In 3:8 Paul uses the word "live" to mean a full and satisfying and happy life, as so often in the New Testament.

The last four words in 3:13 "with all his saints" probably refer to the Christian saints who, according to the doctrine of the resurrection, were to reappear at the establishment of the new social era. Whether Paul himself believed in such a doctrine is very doubtful, in view of his repudiation of miracles; see ante, §91; and therefore it is likely that the four words were interpolated later, during the period of historization, in order to make it appear that he did believe in it.

§140. Exhortation to refrain from sexual irregularities, dishonesty and laziness

4:1-18. Furthermore then we beseech you brethren, and exhort *you* by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, *so* ye would abound more and more.

2 For ye know what commandments we gave you by the Lord Jesus.

3 For this is the will of God, *even* your sanctification, that ye should abstain from fornication:

4 That every one of you should know how to possess his vessel in sanctification and honour;

5 Not in the lust of concupiscence, even as the Gentiles which know not God:

6 That no *man* go beyond and defraud his brother in *any* matter: because that the Lord *is* the avenger of all such, as we also have forewarned you and testified.

7 For God hath not called us unto uncleanness, but unto holiness.

8 He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit.

9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.

10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;

11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

12 That ye may walk honestly toward them that are without, and *that* ye may have lack of nothing.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sor-

row not, even as others which have no hope.

14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore comfort one another with these words.

5:1-11. But the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6 Therefore let us not sleep, as *do* others; but let us watch and be sober.

7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.

8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation.

9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

10 Who died for us, that, whether we wake or sleep, we should live together with him.

11 Wherefore comfort yourselves together, and edify one another, even *'as* also ye do.

In 4:7 "holiness" is used as an antonym to "unclean-ness"; just as "holy spirit" means, throughout most of the New Testament, the opposite of "unclean spirit" or "evil spirit." It was not till many years after Paul's death that the holy spirit became personified and theologized.

The passage 4:13-5:11 is an interpolation, breaking the natural sequence between 4:12 and 5:12 and containing words and ideas that show it to be the product of a later period. For comment see post, §838.

§141. "Despise not prophesyings. Prove all things; hold fast to that which is good"

5:12-28. And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

13 And to esteem them very highly in love for their work's sake. *And* be at peace among yourselves.

14 Now we exhort you, brethren,

warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all *men*.

15 See that none render evil for evil unto any *man*; but ever follow that which is good, both among yourselves, and to all *men*.

16 Rejoice evermore.

17 Pray without ceasing.

18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

19 Quench not the Spirit.

20 Despise not prophesyings.

21 Prove all things; hold fast that which is good.

22 Abstain from all appearance of evil.

23 And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

24 Faithful *is* he that calleth you, who also will do *it*.

25 Brethren, pray for us.

26 Greet all the brethren with a holy kiss.

27 I charge you by the Lord, that this epistle be read unto all the holy brethren.

28 The grace of our Lord Jesus Christ *be* with you. Amen.

In 5:20, 21 we have the key to the way in which Christianity was gradually developed in a social laboratory—or laboratories—where there was a careful test made not only of the contents of the Hebrew scriptures but also of the real and supposed discoveries of the contemporary Christian prophets. No wonder that early Christianity kindled such enthusiasm! The acceptance of its teachings not only brought its devotees joy and happiness but the satisfaction that they were having a hand in the sifting process and in contributing new material to make up the total content.

The phrase in 5:23, "the coming of our Lord Jesus Christ" refers to the coming of a new social era and not to any expected judgment after death. This is made clear by Paul's wish that the "body" of each of his readers be preserved as well as his "spirit and soul."

CHAPTER VII

PHILIPPIANS

§142. Paul's thanksgiving and prayer for the Philippians

1:1-11. Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

2 Grace *be* unto you, and peace, from God our Father and *from* the Lord Jesus Christ.

3 I thank my God upon every remembrance of you,

4 Always in every prayer of mine for you all making request with joy,

5 For your fellowship in the gospel from the first day until now;

6 Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ:

7 Even as it is meet for me to

think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.

8 For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

9 And this I pray, that your love may abound yet more and more in knowledge and *in* all judgment;

10 That ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ;

11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

Formerly the bowels rather than the heart were thought to be the seat of pity, kindliness and compassion. Hence the meaning of 1:8 is that Paul longs for his readers with Christian kindliness and affection.

§143. Paul rejoices that Christianity is being proclaimed by both friends and enemies

1:12-30. But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the gospel;

13 So that my bonds in Christ are manifest in all the palace, and in all other *places*;

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

15 Some indeed preach Christ even of envy and strife; and some also of good will:

16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

17 But the other of love, knowing that I am set for the defence of the gospel.

18 What then? notwithstanding, every way, whether in pretense, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

20 According to my earnest expectation and my hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether *it be* by life, or by death.

21 For to me to live *is* Christ, and to die *is* gain.

22 But if I live in the flesh, this *is* the fruit of my labour: yet what I shall choose I wot not.

23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

24 Nevertheless to abide in the flesh *is* more needful for you.

25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;

26 That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;

28 And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.

29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

30 Having the same conflict which ye saw in me, and now hear *to be* in me.

In 1:15-17 it appears that Christianity was becoming known not only through the work of Paul's friends but also through the activities of some of his enemies who hoped thereby "to add affliction to" his "bonds."

The four verses, 1:21-24, are an interpolation by a later hand. The break in the natural connection between "earnest expectation and hope" in 1:20 and "having this confidence" in 1:25 is obvious; see post, §839.

§144. Exhortations to humility and unity

2:1-18. If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies.

2 Fulfill ye my joy, that ye be likeminded, having the same love, *being* of one accord, of one mind.

3 *Let* nothing *be done* through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

4 Look not every man on his own things, but every man also on the things of others.

5 Let this mind be in you, which was also in Christ Jesus:

6 Who, being in the form of God,

thought it not robbery to be equal with God:

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

10 That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth and *things* under the earth;

11 And *that* every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling:

13 For it is God which worketh in you both to will and to do of *his* good pleasure.

14 Do all things without murmurings and disputings:

15 That ye may be blameless and

harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

17 Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.

18 For the same cause also do ye joy, and rejoice with me.

The nine verses, 2:5-13, have been inserted later. Note the break in the natural sequence between 2:4 and 2:14; see post, §840.

§145. Commendation of Timothy and Epaphroditus

2:19-30. But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.

20 For I have no man likeminded, who will naturally care for your state.

21 For all seek their own, not the things which are Jesus Christ's.

22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

24 But I trust in the Lord that I also myself shall come shortly.

25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and

fellow soldier, but your messenger, and he that ministered to my wants.

26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all gladness; and hold such in reputation:

30 Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

§146. "Beware of the concision"

3:1-6. Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe.

2 Beware of dogs, beware of evil workers, beware of the concision.

3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

4 Though I might also have confidence in the flesh. If any other

man thinketh that he hath whereof he might trust in the flesh, I more:

5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the He-

brews; as touching the law, a Pharisee;

6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

The word "grievous" is used in the sense of "burdensome" or "irksome." The meaning of the sentence is that Paul never tires of writing repeatedly that they should rejoice because they are reaping the benefits of their acceptance of Christianity and that it is desirable for them that they should be thus reminded frequently of their great good fortune.

The term "concision" in 3:2 is apparently a contemptuous reference to the conservative Jewish Christians who were urging that Gentiles should be circumcised in order to become Christians; see ante, §72. To Paul circumcision has no longer any religious significance; it is a mere cutting off, a mutilation. Hence the meaning of 3:2, 3 is: "Beware of those that call themselves the circumcision party: circumcision, as they advocate it, is nothing but putting an anti-Christian emphasis upon flesh. We are the real circumcision party—we who cut off from our lives hatred and ostentation and cowardice and prejudice, and put no confidence in any mere mechanical dealing with flesh."

§147. "If by any means I might attain unto the resurrection from the dead" (Am. R. V.)

3:7-21. But what things were gain to me, those I counted loss for Christ.

8 Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ.

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

10 That I may know him, and the

power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death:

11 If by any means I might attain unto the resurrection of the dead.

12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended: but *this* one thing I *do*, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark for

the prize of the high calling of God in Christ Jesus.

15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ:

19 Whose end *is* destruction, whose God *is their* belly, and *whose* glory *is* in their shame, who mind earthly things.)

20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

4:1. Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved.

When 3:10 is read in connection with 3:11-14 and especially with the phrase "not as though I had already attained" in 3:12, it is obvious that Paul is not speaking of any possible future life but of something which he hopes to attain while still living. Hence the "resurrection" mentioned in 3:10 is not a reference to any supposed historical event, in Judea some score of years before, but to the ceremonial resurrection in the initiation drama; this was symbolical of the initiate's rising above hatred and ostentation and cowardice and prejudice into the complete acceptance and practice of the Christian teachings of Kindliness, Humility, Courage and Fairmindedness. Paul says that he does not say that he has already fully attained this but that he is pressing forward toward that goal.

In 3:12, 13 the word "apprehend" in that sense is rarely used now; a better rendering is "lay hold of" or "capture;" thus the second part of 3:12 means: "I am using every effort to capture the prize of a perfect Christian life, which has been so attractive that it has completely captivated me." In 3:15 the context shows that for "perfect" should be substituted "mature."

The five verses 3:17-21 are probably an interpolation made during the period of speculation; see post, §841.

§148. Exhortations to rejoice and expression of thanks for support

4:2-23. I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

3 And I entreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and *with* other my fellow labourers, whose names *are* in the book of life.

4 Rejoice in the Lord always: *and* again I say, Rejoice.

5 Let your moderation be known unto all men. The Lord *is* at hand.

6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye are also careful, but ye lacked opportunity.

11 Not that I speak in respect of want; for I have learned, in whatsoever state I am, *therewith* to be content.

12 I know both how to be abased, and I know how to abound; every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things through Christ which strengtheneth me.

14 Notwithstanding, ye have well done, that ye did communicate with my affliction.

15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.

16 For even in Thessalonica ye sent once and again unto my necessity.

17 Not because I desire a gift: but I desire fruit that may abound to your account.

18 But I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God.

19 But my God shall supply all your need according to his riches in glory by Christ Jesus.

20 Now unto God and our Father *be glory* for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The brethren which are with me greet you.

22 All the saints salute you, chiefly they that are of Caesar's household.

23 The grace of our Lord Jesus Christ *be* with you all. Amen.

4:4, Paul repeats his exhortation to rejoice. The proof of the truth of the Christian teachings was that their acceptance and practice brought joy and happiness.

The meaning of 4:6 is made clearer by substituting "anxious" for "careful." It is refreshing to learn from

4:10-18 that the Philippians, in contrast to the Corinthians, gave liberally to Paul's support.

In 4:8 there is apparently another summary of the Christian teachings: truth, honesty, justice, righteousness, purity, kindliness, general moral excellence. Notice how completely absent is the slightest hint of anything speculative.

In 4:11, 12, Paul is emphasizing the importance of moderation under fortunate conditions and of contentment in adversity. In 4:13 he is asserting that he has received his great strength from the practice of the Christian teachings.

CHAPTER VIII

JAMES

§149. Authorship of the "letter"

1:1. James, a servant of God and twelve tribes which are scattered of the Lord Jesus Christ, to the abroad, greeting.

Though called an "epistle" or "letter," it purports to be such only in the opening verse, which might very well have been prefixed later in order to give it what in those days was a very common literary form. The contents show it to be a very concise sermon.

The tradition is that the author was James, who displaced Peter as head of the Jewish Christian church at Jerusalem and sent the message to Peter at Antioch which induced Peter to cease eating with the Gentile Christians there; see ante, §§30, 36, 38. There is much in what the letter contains and in what it does not contain which corroborates this tradition, and very little which seems inconsistent therewith. There is a total lack of speculation and if any of the synoptic gospels had been written depicting Jesus as a historic character, there is no trace of it in the entire letter; Jesus is mentioned only twice, in 1:1 and 2:1, and in each case he is obviously a symbol of the Christian teachings.

Furthermore, the solicitude for the poor, as shown in 2:1-9, 5:1-5, is quite in harmony with Paul's account in Gal. 2:9, 10, where he says that James and Cephas and John entreated Barnabas and himself to "remember the poor;" see ante §37. That it was written after the Galatian letter is indicated by the passages on "faith" and "works" which seem to have been meant as a warning against a possible misunderstanding of Paul's antithesis, in the Galatian letter, between the acceptance and practice

of the Christian teachings and the observance of the Jewish ceremonial law.

The expression in 1:1, "to the twelve tribes scattered abroad" is obviously a highly fanciful appellation meant to apply to Christians everywhere except the place from which the "letter" was supposed to have been sent; what that place was there is no indication.

§150. An exhortation to patience and persistent seeking after wisdom

1:2-8. My brethren, count it all joy when ye fall into divers temptations;

3 Knowing *this*, that the trying of your faith worketh patience.

4 But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

5 If any of you lack wisdom, let him ask of God, that giveth to all

men liberally, and upbraideth not; and it shall be given him.

6 But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed.

7 For let not that man think that he shall receive any thing of the Lord.

8 A doubleminded man *is* unstable in all his ways.

In the gospels the exhortation is simply "seek and ye shall find"—Mt. 7:7; Lu. 11:9—the assumption being that the reader will understand that the object of the search is the wisdom of the Christian teachings; see post, §§284, 453. But in 1:5, 6, nothing is left to inference, the author saying explicitly, "If any of you lack wisdom, etc."

§151. Wealth and poverty

1:9-11. Let the brother of low degree rejoice in that he is exalted:

10 But the rich, in that he is made low: because as the flower of the grass he shall pass away.

11. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

In this passage the author probably had in mind the levelling effect of the Christian organization, resulting in raising the poor and lowering the rich from their previous positions in society. But he might have meant that while it was quite appropriate for the poor to exult over better-

ing their economic position, the rich should rather boast if their economic condition becomes poorer because then they will lay less emphasis upon the enjoyment of material wealth. The language of 1:10, 11 is probably taken from Is. 40:6, 7.

§152. Temptation

1:12-15. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

13 Let no man say when he is tempted, I am tempted of God: for

God cannot be tempted with evil, neither tempteth he any man:

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.

The author explains temptation and sin upon substantially the same basis as we explain it today, namely, as the result of the imperfect development of human beings especially in the direction of socialization. The last word in 1:15 is obviously used to mean not physical death but the destruction of character and personality by practices inconsistent with the Christian teachings.

The thoroughly practical and non-speculative character of the passage is a strong argument for an early date for the "letter."

§153. "Of his own will begat he us"

1:16-18. Do not err, my beloved brethren.

17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights,

with whom is no variableness, neither shadow of turning.

18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

This is another of the numerous instances in the New Testament where the term "begat" is used in a non-physical sense; the notion underlying its figurative use here is that if one acquires a new conception of life such as was furnished by the Christian teachings, the trans-

formation of his character and personality is so great as to be like the starting of a new physical life.

In 1:18b the author says "that we should be a kind of first fruits of his creatures." This shows the non-speculative attitude of the author; in the speculative period it is Christ who is said to be the first fruits. See I Cor. 15:20, 23: "But now is Christ risen from the dead and become the first fruits of them that slept But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming;" see post §829.

§154. "Be ye doers of the word"

1:19-25. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

22 But be ye doers of the word, and not hearers only, deceiving your own selves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

Paul strenuously argued for the complete acceptance and practice of the Christian teachings as against the observance of the Jewish ceremonial law. The words which he used to express this antithesis, "faith" and "works," probably had the effect of emphasizing the mental attitude toward the Christian teachings rather than the practice of the teachings which would be the natural and expected result of such attitude. The purpose of 1:22-25 was probably to supply a much needed corrective in this direction; see also 2:14-26 post.

§155. "Pure religion and undefiled"

1:26, 27. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

Notice how thoroughly free from speculation is the author's definition of pure religion. Compare with this the definition of Micah. 6:8 "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

§156. "But ye have despised the poor"

2:1-13. My brethren, have not the faith of our Lord Jesus Christ *the* Lord of glory, with respect of persons.

2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

4 Are ye not then partial in yourselves, and are become judges of evil thoughts?

5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

7 Do not they blaspheme that worthy name by the which ye are called?

8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:

9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by the law of liberty.

13 For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

Compare this denunciation of the rich with that in Lu. 6:24, 25a: "Woe unto you that are rich! for ye have received your consolation. Woe unto you that are full! for ye shall hunger;" see post §418.

The reference in 1:8 is to the Hebrew scriptures, Lev. 19:18. If Jesus had been a historical character who had himself laid emphasis upon this precept, would not the author have inevitably quoted him instead of an Old Testament writer?

The reasoning of 2:10 seems quite inconsistent with the practical common sense of most of the "letter"; perhaps the author meant thereby merely to emphasize the

importance of ignoring class distinction in the Christian communities; more probably he had in mind that the attainment of happiness was dependent upon having a well rounded character developed in harmony with all the Christian teachings, and that a serious failure to live in accordance with any one of the teachings made such an attainment impossible.

In 2:12 the phrase "law of liberty" obviously refers to the Christian teachings which the author conceives of as a unit. That in his mind it included the highest ethical rules of the Mosaic law is evident from 2:11; but the fair inference is that it did not embrace any of the Jewish ceremonial law. If James was really the author of this passage, this would seem to indicate that his insistence upon Jewish ceremonial law was only for the Gentile Christians who had not had the discipline which the Jewish Christians had undergone.

Compare with 2:13 such gospel passages as Mt. 7:1, 2a "Judge not that ye be not judged. For with what judgment ye judge ye shall be judged"; see post §283.

The solicitude which the author shows for the poor in this and the following passage is quite consistent with the attitude of James as shown in Gal. 2:9, 10a: "And when James, Cephas and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship that we should go unto the heathen, and they unto the circumcision. Only they would that we should remember the poor"; see ante §37.

§157. "I will shew thee my faith by my works"

2:14-26. What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15 If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them,

Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?

17 Even so faith, if it hath not works, is dead, being alone.

18 Yea, a man may say, Thou hast

faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

19 Thou believeth that there is one God; thou doest well: the devils also believe, and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

22 Seest thou how faith wrought with his works, and by works was faith made perfect?

23 And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

24 Ye see then how that by works a man is justified, and not by faith only.

25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way?

26 For as the body without the spirit is dead, so faith without works is dead also.

The significance of this insistence upon "works" is opposed to mere "faith" without "works" has already been pointed out ante §154. The context shows that the author had in mind the works that result naturally from the practice of the Christian teachings, not the works of the Jewish ceremonial law.

That the author is as much opposed to mere speculation as Paul is shown by his insistence, in 2:19, that mere mental assent to the existence of one God is of no importance in itself: "the devils also believe and tremble."

In Gal. 3:7, Rom. 4:3 and Heb. 11:17 Abraham is cited as an example of faith, the authors in each case having in mind that Abraham had the courage of a pioneer and had been in a position similar to that of the pioneer Christians; also, that he was not "justified" by the "works" of the Jewish ceremonial law. In 2:21 the author recalls the story of the offering up of Isaac, just as the author of Hebrews has done in Heb. 11:17, (post §776), but emphasizes, not his courage and confidence, but that he actually did something which showed that courage and confidence. Similarly, in Heb. 11:31 it is said that Rahab was justified by faith; in 2:25 the present author says she was justified by works, i. e. by what she did because of her faith.

§158. The importance of controlling the tongue

3:1-12. My brethren, be not many masters, knowing that we shall receive the greater condemnation.

2 For in many things we offend all. If any man offend not in word, the same is a perfect man, *and* able also to bridle the whole body.

3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

6 And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the

course of nature; and it is set on fire of hell.

7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

8 But the tongue can no man tame; *it is* an unruly evil, full of deadly poison.

9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same place sweet *water* and bitter?

12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so *can* no fountain both yield salt water and fresh.

In 3:1 the word "masters" is used in the sense of "teachers." With 3:1 compare Lu. 12:48: "For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more;" see post §459.

In 3:7 the author evidently has in mind merely the tameness of captivity, not domestication; but even thus limited he seems to have exaggerated considerably the prowess of mankind in order to emphasize the difficulty of controlling the tongue.

Compare with 3:12 the similar but more dramatic figure in the gospels: "Do men gather grapes of thorns or figs of thistles?" Mt. 7:16; Lu. 6:44; post §§287,421.

§159. Admonitions against envy and strife

3:13-18. Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

14 But if ye have bitter envying

and strife in your hearts, glory not, and lie not against the truth.

15 This wisdom descendeth not from above, but is earthly, sensual, devilish.

16 For where envying and strife

is, there is confusion and every evil work.

17 But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full

of mercy and good fruits, without partiality, and without hypocrisy.

18 And the fruit of righteousness is sown in peace of them that make peace.

In 3:17, in defining Christian wisdom, notice that it includes Kindliness, Humility and Fairmindedness ("without partiality and without hypocrisy").

§160. "Ye ask and receive not"

4:1-10. From whence *come* wars and fightings among you? *come they* not hence, *even* of your lusts that war in your members?

2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

3 Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.

4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

5 Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy?

6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.

8 Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, ye sinners; and purify *your* hearts, ye doubleminded.

9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness.

10 Humble yourselves in the sight of the Lord, and he shall lift you up.

In Mt. 7:7 Jesus is represented as saying: "Ask and ye shall receive"; post §284. In 4:3 the author insists that if the asking be for that which is inconsistent with the Christian teachings, "Ye receive not."

In 4:4 "the world" is used in the sense of that part of society which is antagonistic to the Christian teachings. This usage is frequent in Paul's letters and occurs also in the fourth gospel: see, for example, Gal 6:14 (§85); I Cor. 1:21 (§90); Jo. 7:7 (§540); 14:27 (§564).

The context shows that the "joy" referred to in 4:9 is not that of which Paul so often speaks, the permanent happiness that results from the acceptance and practice of the Christian teachings, but the temporary pleasure which comes from the satisfaction of merely physical desires.

The reference in 4:6 is to Prov. 3:34: "Surely he scorneth the scorners; but he giveth grace unto the humble."

§161. Admonition against boasting

4:11-17. Speak not evil one of another, brethren, He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver, who is able to save and to destroy: who art thou that judgeth another?

13 Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

14 Whereas ye know not what *shall be* on the morrow. For what *is* your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

15 For that ye *ought to* say, If the Lord will, we shall live, and do this, or that.

16 But now ye rejoice in your boastings: all such rejoicing is evil.

17 Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin.

Compare with 4:11, 12 such passages in the gospels as Mt. 7:1 "Judge not that ye be not judged;" see post §283.

There is nothing in any of the rest of the New Testament similar to the admonition in 4:13-16 against overconfidence as to the future. Such a passage would have been especially out of place in the Pauline letters and the synoptic gospels, in all of which the dominant note is that of optimism, enthusiasm and confidence that the new social era will soon be ushered in.

Notice the definition of sin, in 4:17, as conscious moral default.

§162. Another denunciation of the rich

5:1-6. Go to now, ye rich men, weep and howl for your miseries that shall come upon *you*.

2 Your riches are corrupted, and your garments are moth-eaten.

3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

4 Behold, the hire of the labourers

who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.

5 Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

6 Ye have condemned *and* killed the just; *and* he doth not resist you.

In 2:1-13 ante the denunciation of the rich was implied and incidental; here it is express and direct as it is in Lu. 6:24, 25a: see post §418. Compare also Amos 8:4-6; "Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, Saying, when will the new moon be gone that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? That we may buy the poor for silver and the needy for a pair of shoes; yea, and sell the refuse of the wheat?" See ante §5.

In 5:5 the word Sabaoth means armies or hosts.

§163. Exhortation to patience

5:7-11. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

9 Grudge not one against another, brethren, lest ye be con-

demned: behold, the judge standeth before the door.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

The phrase in 5:7, 8 "the coming of the Lord" may refer to the expected establishment of the new social order which figures so largely in Paul's letters and the synoptic gospels, and there is nothing in the context to negative that interpretation. If this is the proper construction it furnishes some evidence that James was the author of the "letter." Since the author, whoever he is, is a conservative, he naturally emphasizes, in 5:9, the judgment which is to accompany the ushering in of the new social era.

§164. Admonition against the taking of oaths

5:12. But above all things, my brethren, swear not, neither by heaven, neither by the earth, nei-

ther by any other oath: but let your yea be yea; and *your* nay, nay; lest ye fall into condemnation.

Compare with this verse Mt. 5:33-37; see post §277. See also II Cor. 1:17, 18; ante §124. There was probably a close connection between the admonition against taking oaths and that against litigating in the heathen courts; see I Cor. 6:1-8; see ante §103.

§165. "Pray for one another that ye may be healed"

5:13-20. Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

16 Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and one convert him;

20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

Notice, in 5:16, the use of the word "healed" to refer to the correction or cure of moral faults. This usage is in harmony with that of the synoptic gospels, where the conversion to the Christian teachings is represented symbolically either as a healing or a casting out of devils.

Judging from 5:17, 18, the author apparently believed in the power of prayer over the weather; it is at least doubtful if Paul or the synoptic writers did so, with their emphatic repudiation of miracles. Perhaps these two verses are a later interpolation.

PERIOD II

HISTORIZATION

"For the Jews require (i. e. demand) a sign." I Cor. 1:22.
"We know that God spake unto Moses; but as for this fellow, we know not from whence he is." Jo. 9:29.

"Except ye see signs and wonders, ye will not believe." Jo. 5:48. *"An evil and adulterous generation seeketh after a sign and there shall no sign be given it, but the sign of the prophet, Jonas." Mt. 12:39.*

"What think ye of Christ? whose son is he? They say unto him, The son of David." Mt. 22:42.

CHAPTER IX.

REASONS FOR WRITING THE SYNOPTIC GOSPELS (MARK, MATTHEW AND LUKE)

§166. First reason: to satisfy the Jewish demand for miracles.

The miracle stories in the Old Testament can be traced to two sources: (1) The folk tales or legends, such as the stories of Samson, Elijah and Elisha, which were so popular that wise religious leaders used them for ethical purposes after pruning away the more objectionable features. (2) Stories of wonders and marvels, which were written deliberately during the Babylonian exile, in order to exalt and glorify Jewish history, enkindle the national pride and prevent the Jews from losing their identity as a people. These stories may have performed a very useful function for the Jews but they became a thorn in the side of the Christian organization when it began to rise above and slough off the Jewish ceremonial law, which

had been given, according to tradition, by Moses. In substance the attitude of the Jews toward the Christians was: "You set yourselves up to criticize Moses; now we know from the scriptures that God spoke directly to Moses and that miracles were wrought not only by Moses but by Elijah and Elisha. If you cannot show us that God has spoken directly to you and if you cannot perform miracles as great as those performed by Moses, Elijah and Elisha, then it is not worth while even to listen to you." The attitude of Paul, and, so far as appears, of the other Christian leaders of his time, was to treat this demand with contempt. Like Philo of Alexandria and other intelligent, cosmopolitan Jews of that period, they interpreted the miracle stories in the Hebrew scriptures in a symbolical, allegorical sense, and therefore regarded the insistence upon the performance of miracles as a species of idolatry. This attitude is expressed in some passages in the Gospels where the demand for miracles is solemnly declared to be "evil and adulterous (i. e. idolatrous);" Mt. 12:39; post §321; Lu. 11:29; post §454.

§167. The decision to comply with the Jews' demand

As some time after Paul's career had closed, the Christian leaders—or at least some of them—evidently decided that they could not bring about the new social era without the support of those who were demanding miracles as a proof that they were "sent from God." But how was this demand to be met? They knew that they could not perform such wonders as were attributed to Moses or Elijah or Elisha, such as parting the Red Sea, feeding multitudes with manna from heaven, calling down fire from heaven, curing leprosy and bringing dead persons back to life. There was just one way out of the difficulty. They believed that the miracle stories in their scriptures had been written with the expectation, on the

part of the writers, that they would be interpreted symbolically and allegorically. Then why not write similar stories of miracles that had supposedly been performed in the earlier days of Christianity? Such stories would be interpreted symbolically by intelligent readers and if the unintelligent should believe them literally there would be no greater harm done than by their literal belief in the miracle stories in the Hebrew scriptures. Besides, the whole matter would be cleared up as soon as the new social order should be established; it would be only a temporary expedient. Still further, there would be inserted, at appropriate places, statements showing their real attitude toward miracles, which would serve as warning signs to such intelligent readers as might otherwise be misled.

§168. Jesus is represented as if he had been a historical character

But about whom were the miracle stories to be written? They could not use Paul for this purpose because his letters were in circulation and in them he had indicated his attitude toward the demand for miracles; see I Cor. 1:22, 23, ante §91. Here again there was just one way out of the difficulty. Paul had referred to those who were engaged successfully in the task of converting Gentiles to Christianity as "workers of miracles," whom he ranked below apostles, prophets and teachers; I Cor. 12:28; see ante §117. Passages in Matthew (Mt. 12:39, 41, 42; 16:4) and in Luke (Lu. 11:29-32) also show that the early Christians regarded the conversion of Gentiles from a paganism which fostered sexual irregularities and sensual indulgences to lives of sobriety and decency as so unusual as to be entitled to the name of "miracle" or "sign;" see post §§321, 336, 454. But, to be entirely accurate, it was not the so-called "workers of miracles" who

really performed these wonders; it was the complete acceptance and practice of the Christian teachings by the Gentile converts which brought about such marvellous transformations of character. This being the case, why not treat Jesus, the symbol and personification of Christian principles, as if he had been a historical instead of merely a dramatic character, and write the necessary miracle stories about *him*?

§169. The change in significance of the crucifixion and resurrection

But Jesus could not be written about as if he had been a historical character without treating as if it had been history the part that he had played in the initiation drama—the baptism, the betrayal, the crucifixion and the resurrection. This, in turn, involved giving up much of the former significance of the crucifixion and resurrection. In the time of Paul the crucifixion had apparently symbolized the destruction of the evil practices and desires—those that experience had shown to be inconsistent with a life of permanent happiness; while the resurrection had symbolized the rising up as conqueror over such practices and desires,—through the acceptance of the Christian teachings—to a life of joy and happiness and peace.

But while these old symbolic meanings could not be preserved when initiation drama was metamorphosed into history, new symbolic meanings were probably intended and acquired—at least in the minds of the intelligent. Thus the crucifixion very likely signified the rejection of Christianity by the Jews and the resurrection the success which Christianity would achieve in spite of such rejection. Logically, therefore, it would be the Jews who would accomplish the crucifixion; but since they had no legal right to inflict the death penalty, it was necessary that it be actually executed by the Roman authorities, though instigated and urged by the Jews.

§170. Fixing the date of the historized crucifixion

In fixing the date at which the crucifixion and the prior activities of Jesus were supposed to have taken place, it was necessary that they be placed far enough in the past so that the non-Christian Jews would not be able to dispute the story successfully. Pontius Pilate had been the Roman procurator of Judea from 26 A. D. till 37 A. D., some thirty to fifty years before the first gospel (Mark) was written. This lapse of time and the long period of the procuratorship answered the purpose admirably and thus it came about that in the Gospel story the death sentence is pronounced on Jesus by Pontius Pilate.

§171. The second reason: to meet the expectation that the Messiah be the son of David

Peter's brilliant discovery that the Nazarene sect and its teachings were the substantial, even though not the formal, fulfillment of the Jewish messianic hope was an important event in the progress of the sect. It must have increased the effectiveness of the sect's appeal to the more open-minded Jews; it operated to give a new name to the sect, derived from the Greek word for Messiah, *Christos*; and from this time on till the period when Acts was written, the Messianic dream of world dominion was accepted as a part of the Christian program and kept alive even after the Christian organization had become predominantly Gentile in its membership.

But the notion that any organization or any set of principles or both together could fulfill the Messianic hope was too subtle for many minds. Had not the Jewish prophets said repeatedly that a descendant of David would re-establish his kingdom? And how could a whole organization with a membership drawn from many sources among the Jews, be regarded as a descendant of

David and rule as a king? To such questions it was vain to point out that the Hebrew scriptures themselves had declared that the Messiah was not to be the son of David; see post §§239, 368, 497.

Here, then, was a second reason for writing the synoptic Gospels; to satisfy, in a literal way, the literal minded Jews who insisted upon a Davidic Messiah. And it was easy enough to represent the single individual, Jesus, as having descended from David. But in spite of this, Mark only partly and half-heartedly acceded to the demand; nowhere does he say squarely that Jesus is the son of David; he merely represents Jesus as being thus addressed, on two occasions, without either approval or remonstrance; Mk. 10:47, 48; 11:10; post §§231, 232. But Matthew and Luke both give long genealogies, purporting to show that Jesus was a descendant from David in the direct male line; see post §§260, 402. The wide variation between the two genealogies where there was no possible room for the slightest variance may have been partly responsible for the criticism of genealogies in I Tim. 1:4 and Titus 3:9; see post, §§714, 743.

§172. The third reason: to justify the attitude of the liberal party toward admitting the Gentiles

Paul was apparently the leader of the liberal party of Jewish Christians who favored admitting the Gentiles into the Christian organization without requiring that they first become Jews. If Peter and James and John, the leaders of the conservative party, ever produced any writings setting forth their position and their arguments therefor, these writings were lost when Jewish Christianity came to an end,—probably about 200 A. D. We do have a letter apparently written by James, but it does not touch upon the controversy; see ante, chapter 8, §149.

With that exception, the entire New Testament, as we have it today, is the product of the liberal or Pauline party.

The letters of Paul had been addressed to churches whose membership was almost entirely Gentile: The synoptic Gospels, on the other hand, were addressed to Jewish Christians as well, and the third reason for writing them was to justify the attitude of the liberal party in advocating the admission of the Gentiles into the Christian Churches upon an equal footing with the Jews. This was the obvious purpose of some of the parables; the good Samaritan, the lost sheep, the lost piece of silver, and the prodigal son; see post §§450, 474, 475, 476. And some of the incidents had a similar aim: the stories of the Pharisee and publican, of the ten lepers, of Mary and Martha, and of the widow's mites; see post §§485, 482, 451, 499. Furthermore the conservative party, represented by the three historic figures mentioned in Paul's letters,—Peter, James and John—and the rest of the twelve disciples or apostles, are depicted by the gospel writers, especially Mark, as being so thickheaded and perverse that they are repeatedly rebuked by Jesus for their failure to understand him. For example; Mk. 7:18 (Mt. 15:16) "Are ye without understanding also?" (the parable as to things which defile a man); see post §§209, 332. Also Mk. 8:17, 18 (Mt. 16:8-11): "Why reason ye, because ye have no bread? do ye not perceive, neither understand? have ye your heart hardened? Having eyes, see ye not? and having ears, hear ye not? And do ye not remember?" (the feeding of the multitudes); see post §§214, 337. Also Mk. 9:19 (Mt. 17:17, Lu. 9:41): "O faithless and perverse generation, how long shall I be with you? How long shall I bear with you?" (because they could not heal the epileptic boy while he was on the mount of transfiguration); see post §§221, 343, 439.

Not only are the disciples as a whole represented as stupid and obstinate; some of them receive separate attention at the hands of the synoptic writers. In Paul's letters the ceremonial betrayal is mentioned only once and then only incidentally (I Cor. 11:23, ante, §116); apparently it had no further significance than as a plausible introduction to the ceremonial crucifixion. But the gospel writers make much of it. They have the part of betrayer played by one of the twelve disciples, probably to signify that if it had not been for the attitude of the conservative party in insisting upon the Gentiles becoming Jews before becoming Christians, the new social era would already have been established; the liberals had been betrayed by the conservatives into the hands of the non-Christian Jews!

The synoptic writers could hardly omit telling of the great service which Peter had rendered in recognizing in the Nazarene sect and its teachings the fulfilment of the Messianic hope. But as if they begrudge him even this recognition, they immediately afterward have Jesus rebuke him for his protesting against the prediction of Jesus that he will be crucified; see post §§216, 217. And he denies being a disciple of Jesus at the trial before the Jewish authorities, the basis for this, no doubt, being the passage in Paul's letter to the Galatians charging Peter with moral cowardice; see ante §38; post §251. Finally, James and John, even after several months of association with Jesus, misunderstand so thoroughly his teachings on humility that they ask him for the chief places in the kingdom! see post §230.

§173. The fourth reason: to give assurance that the new social order would soon be established

In I Corinthians, Paul makes four references to the coming of the new social era. In I Cor. 1:7 he speaks of

it as "the coming of our Lord Jesus Christ;" in I Cor. 1:8 as "the day of our Lord Jesus Christ"; see ante §67. In I Cor. 4:8 he expresses regret that the Corinthians are mistaken in thinking that the new social order had not already arrived, because if it had indeed come, he "also might reign with" them; see ante §100. In I Cor. 6:2 he points out to them that since "the saints are to manage the world," they ought to be able to settle quarrels and disputes among themselves instead of litigating in the Roman courts; see ante §103.

In the synoptic gospels the expectation of the new social era is much more vivid, but great care is taken not to give an exact date. In Mk. 13:30-32 (Mt. 24:34-36; Lu. 21:31, 32) it is solemnly declared: "Verily I say unto you, that this generation shall not pass till all these things be done. Heaven and earth shall pass away, but my words shall not pass away. But of that day and that hour knoweth no one, not even the angels which are in heaven, neither the Son, but the Father"; see post §§243, 373, 501. In Mk. 9:1, "Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power;" see post §218. In Mt. 10:23, "Ye shall not have gone over the cities of Israel, till the Son of Man be come;" see post §303.

In order to heighten the expectation of the "coming"—i. e., the successful establishment of the Christians in control—the readers are assured that the Christian organization is growing rapidly, even though such growth may not be open to casual observation. For example, Mark, Matthew and Luke tell the parable of the mustard seed "which is less than all the seeds" but grows into an herb that becomes "greater than all the herbs;" see post §§199, 326, 466. Matthew and Luke tell the parable of "the leaven which a woman took and hid in three meas-

ures of meal till all was leavened;" see post §§326, 466. While Matthew and Luke have Jesus declare that "the law and the prophets were till John; from that time the gospel of the kingdom of God is preached and every man entereth violently into it;" see post §§312, 478.

Since no one dared to predict the exact date when they expected to begin "to manage the world," the readers are repeatedly urged to be ready at all times. For example, the parable of the wise steward, told by Luke and the parable of the wise and foolish bridesmaids, told by Mathew; see post §§477, 374; the latter concludes: "Watch, therefore, for ye know not the day nor the hour".

§174. Classification of the material out of which the synoptic gospels were constructed

Most of the material of which the synoptic gospels are composed can be classified as follows:

(1) The ceremonial betrayal, crucifixion and resurrection of the initiation drama; see ante §21.

(2) The miracle stories of the Hebrew scriptures, some of which are closely paralleled.

(3) Passages from the Hebrew scriptures which had been interpreted as Messianic predictions.

(4) Incidents in the history of the Christian movement, especially those related in Paul's letters.

(5) Parables, incidents and sayings which tend to show the unworthiness of the conservative Jewish Christians as compared with the liberal Jewish and Gentile Christians.

(6) Parables and sayings showing the rapid, though secret, growth of the Christian organization and hence the great probability, if not certainty, that the new social order would be speedily established.

(7) The ethical teachings, which are given much more elaborately in Matthew and Luke than in Mark. These are uniform throughout most of the New Testament, and show that at the time that Paul wrote his letters Christianity was already fairly well matured, though apparently still in the process of development.

CHAPTER X

THE GOSPEL ACCORDING TO MARK

§175. Authorship of the gospel

According to oral tradition the author of this, the earliest gospel, was the Mark who is mentioned in II Tim. 4:11; Acts, 12:25; 15:39, and the Marcus referred to in I Pet. 5:13, Philem. 24 and Col. 4:10. Since that individual was apparently closely associated in missionary work with Paul, and since the gospel represents very closely the antagonistic attitude of Paul toward the conservative Jewish Christians, it seems quite likely that the tradition is historically true. But whether it is true or false is a matter of no consequence.

It was apparently written originally for Jewish Christians and interpolations made later in order to adapt it for use in Gentile Christian congregations; see post 7:3, 4; 10:12; §§209, 229.

§176. "Thou are my Son, this day have I begotten thee" (Ps. 2:7; Acts 13:33; Heb. 1:5, 5:5)

1:1-11. The beginning of the gospel of Jesus Christ, the Son of God;

2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

5 And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway coming up out of the water, he saw the heav-

ens opened, and the Spirit like a dove descending upon him; 11 And there came a voice from	heaven, <i>saying</i> , Thou art my be- loved Son, in whom I am well pleased.
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During the lifetime of Paul and up till the time when the Gospel of Mark was written Jesus was the personification of the Christian organization and its teachings; as such he was the leading character in the initiation rite, the role being probably played by an officer of the organization who went through the solemn ceremonies of the crucifixion and the resurrection. As the personification and symbol of Christian teachings he had been called "the Son of God," because those teachings had been proved in human experience to be a part of eternal, unchanging truth and hence a part of the underlying principles of the universe, i. e., God. Some time after the close of Paul's career the exigencies of the situation demanded that this symbolic, dramatic personage be written about as if he had been a historical character; he must step out of drama into history. How was such a transition to be effected?

The author of Mark naturally turned for help to Hebrew history and to the Hebrew scriptures. The term "Son of God" had been applied to the kings of Israel, as was shown by the Second Psalm, which had probably been composed for and sung at coronation ceremonies. The sixth and seventh verses read: "Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my son; this day have I begotten thee." At the moment of coronation, then, the new king became the "Son of God," i. e., in such a close relation to God as was expressed by the human relationship of father to son. This same conception of a spiritual begetting is used by Paul in I Cor. 4:15: "for in Christ Jesus I have begotten you through the gospel;" and in Philem. 10: "my son Onesimus whom I have begotten in my bonds." Also in I Jo. 4:7: "Every one that lov-

eth is begotten of God and knoweth God." That the original form of Mk. 1:11 was the same as Ps. 2:7 seems quite clear from Acts 13:33, Heb. 1:5; 5:5, where the exact phrase is copied. But after the birth stories of Matthew and Luke were written the last phrase in Mk. 1:11 was changed from "this day have I begotten thee" to its present form, in order to avoid too obvious a clash.

The coronation psalm thus supplied the formula for the transition of Jesus from being a dramatic into being a historical character, but the coronation ceremony could not, of course, be used as the occasion for its pronouncement. For that the author of Mark looked to the initiation ceremony and to the history of the Nazarene sect. Paul makes no reference to baptism by water, but it was probably a part of the initiation drama from the days of John the Baptist, though apparently by the time Mark was written, the emphasis had shifted from a baptism in water, which was emblematical of repentance, to a baptism in the spirit, by which was meant a submergence into the Christian spirit, i. e. a complete acceptance of the Christian teachings. There are two passages in some later letters which tend to show that the baptism, like the crucifixion, was a ceremony which was shared by the initiate and the one who acted the role of Jesus. Romans 6:3, 4: "Know ye not, that so many of us as were baptised into Jesus Christ were baptised into his death? Therefore, we are buried with him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." See also Eph. 2:12: "Buried with him in baptism, wherein also are ye risen with him through the faith of the operation of God, who hath raised him from the dead;" see ante §21. Mark therefore changed the ceremonial into a historical baptism performed by John the Baptist, and made that the occasion for pronouncing the old coronation

formula. The purpose of this was to give to all the teachings which were subsequently put into the mouth of Jesus that supernatural sanction which many of the Jews believed had been given to the teachings of Moses.

§177. The forty days in the wilderness

1:12, 13. And immediately the Spirit driveth him into the wilderness.

13 And he was there in the wilderness forty days tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

In Ex. 24:18 it is said that "Moses was in the mount forty days and forty nights;" and in Ex. 34:28: "And he was there with the Lord forty days and forty nights; he did neither eat bread nor drink water."

In I Kings 19:5-8, the story is told of Elijah:

"And as he lay and slept under a juniper tree, behold, then, an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the Lord came a second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose and did eat and drink and went in the strength of that meat forty days and forty nights unto Horeb the mount of God."

These stories were, no doubt, the models for Mark's story about Jesus, and the phrase "tempted of Satan" was probably not in the original, standing, as it does, without explanation. Later, however, when Matthew and Luke decided to depict the attitude of Christianity toward the Sadducees, the Herodians and the Zealots, they used the literary device of three temptations, and the forty day fast made a very appropriate introduction to the first temptation, to make stones into bread; see post §267. Still later, the phrase "tempted of Satan" was inserted into Mk. 1:13 for the sake of uniformity.

The phrase "and was with the wild beasts" is probably a characteristic Marcan touch of realism, to give plausibility to his narrative.

§178. "The kingdom of God is at hand"

1:14, 15. Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

It was the vivid expectation of the early Christians that they would be able to make enough converts to enable them to usher in a new social era in which they would "manage the world." It was therefore quite natural for them to refer to their organization as the "kingdom of God" or "kingdom of heaven," on some occasions as something which is "here" or "at hand" and on other occasions as something in the future. It was "at hand" in the sense of its being in existence as an organization; but it was still "to come" in the sense that it was not yet in a position to "manage the world." Thus in Mk. 1:14, 15 Jesus says that the kingdom of God is at hand," while in the Lord's Prayer, he prays "Thy kingdom come." Similarly, in I Cor. 4:20 Paul declares "the kingdom of God is not in word but in power;" while in I Cor. 6:9 he says: "Know ye not that the unrighteous shall not inherit the kingdom of God?"

Though Mark says that Jesus—as soon as John the Baptist is safely out of the way—began preaching the "good news" of the kingdom of God, exhorting the people to repent and believe, it is to be noted that he does not explain what the "good news" was. That knowledge can safely be assumed on the part of Mark's readers, but how could it be assumed of Jesus' supposed hearers?

§179. "Straightway they forsook their nets and followed him"

1:16-20. Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little further thence, he saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

It may have been true that Peter, James and John were fishermen before the Christian organization became so large that they devoted their whole time to it, though the phrase "I will make you fishers of men" suggests that their calling was thus represented in order to heighten the dramatic effect. But that sane men would, upon a word from a stranger whom they had never before seen, give up their daily work entirely, to go about the country as his followers, and live upon alms, seems in the highest degree improbable. As a bit of the history of the Christian organization concentrated and put into dramatic form, it is highly effective; as a matter of historic incident about the individuals named, to be interpreted literally, it is unbelievable.

§180. The man with the unclean spirit in the synagogue

1:21-28. (Cf. Lu. 4:31-41.) And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

23 And there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying, Let *us* alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, in-somuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame spread abroad throughout all the region round about Galilee.

In discussing I Cor. 10:14-22 (see ante §113) it was explained that the Jews regarded the gods of other nations as subordinate deities or demons; and that it was a common conception that the gods were in some way inside

their worshipers; and that therefore the conversion of such a worshiper to Judaism was referred to as a "casting out of demons" or "devils" or "unclean spirits." This expression was taken over by the Christians to designate a conversion to Christianity; it was not used by Paul or in other letters in the New Testament probably because it would not be familiar to the Gentile readers, but it is used by the writers of the gospels, whose Jewish readers would understand it perfectly. That the above explanation is the true one is re-enforced by Mk. 1:27: "What new doctrine (i. e. teaching) is this?" In other words, the unclean spirit is cast out by the "new teaching" of Christianity.

Since the conversion of the Gentiles from idolatry and sexual irregularities to lives of decency was the outstanding achievement of Christianity—so unusual as to be referred to as a sign or miracle—it was natural that Mark should put a case of such conversion at the very beginning of the ministry of Jesus. Notice that the people are "amazed," Judaism having tried in vain for centuries to convert the Gentiles. Note also that the "man with the unclean spirit" was in a synagogue, so that his idolatry was evidently not of the worst sort. Later, when Christianity was stronger and better developed it could deal with a much more serious case—with a man who lived in the tombs and was possessed of a legion of devils; (see Mk. 5:1-20, post §201).

In 1:22 it is said that "he taught them as one that had authority and not as the scribes." The scribes dealt chiefly with the minutiae and detail of the Jewish ceremonial law, which had been handed down, with accretions, from generation to generation, and which had thereby lost most of the vitality which it had originally possessed. Christianity, on the other hand, was the product of a social laboratory in which the participants were constantly

testing all things and holding fast to that which was good; see ante §141. Christianity thus spoke directly out of human experience—the only “authority” that can ever be recognized in the field of religious truth.

§181. The cure of Simon's mother-in-law

1:29-31. (Cf. Mt. 8:14, 15; Lu. 4:38, 39.) And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever; and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

In I Cor. 9:5 Paul asks whether he has not as much right to have a wife as Peter and have her accompany him, at the church's expense; see ante §110. Mark uses this reference to Peter's being married in order to give a realistic touch to his narrative, by having Jesus cure Peter's mother-in-law of a fever.

§182. “And he healed many that were sick of divers diseases”

1:32-34. (Cf. Mt. 8:16, 17; Lu. 4:40, 41.) And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

In the Hebrew scriptures there were stories of miraculous healings of lepers: Num. 12:10-14; II Kings 5:1-27. In the gospels Jesus heals not only leprosy but any and all diseases. Probably the most important reason for this was that Christianity had been able to bring happiness to all who thoroughly accepted its teachings, no matter how wicked or degraded their previous mode of existence had been. Furthermore, this fitted in perfectly with a supposed Messianic prediction in the Hebrew scriptures. In the corresponding passage in Matthew 8:16, 17, it is added “that it might be fulfilled which was spoken by

Esaias [Isaiah] the prophet, saying, Himself took our infirmities and bare our sicknesses."¹ That Mark, as well as Isaiah, was referring to diseases and infirmities of the soul rather than of the body seems more than probable. The mere curing of bodily ills, assuming that it took place just as related, would not necessarily bring permanent happiness to the individuals healed, nor would it necessarily tend to bring about the kingdom of God—i. e., the expected new social order, based upon Kindliness, Humility, Courage and Fairmindedness.

In 1:32 the phrase "When the sun did set" is another bit of realism to lend plausibility to the narrative. In 1:34 it is said that Jesus "suffered not the devils to speak," to the intelligent who understood that the language was symbolical this probably conveyed the idea that Christianity was making converts so rapidly among the Gentiles that no effective resistance was set up by the heathen religions which the Gentile converts were giving up.

§183. Healing the leper

1:35-45. (Cf. Mt. 4:23; 8:1-4; Lu. 4:42-44; 5:12-16.) And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Simon and they that were with him followed after him.

37 And when they had found him, they said unto him, All *men* seek for thee.

38 And he said unto them, Let us go into the next towns, that I may preach there also; for therefore came I forth.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, if thou wilt, thou canst make me clean.

41 And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45 But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

¹ See Is. 54:4; see also Lu. 4:17-19; Is. 61:1, 2.

Evidently the leper was a Jew, because he is told to go and show himself to the priest and comply with the Mosaic law. This may have been merely another bit of realism; but it might also have signified that the Christian organization was careful to observe all regulations which had to do with the protection of the public health.

§184. Forgiveness of sins—curing the paralytic

2:1-12. (Cf. Mt. 9:1-8; Lu. 5:17-26.) And again he entered into Capernaum after *some* days; and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them.

3 And they come unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this *man* thus speak blasphemies? who can forgive sins but God only?

8 And immediately, when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

The important part of this passage is the controversy over forgiveness of sins, the cure of a paralytic being chosen as a most suitable background because of the dramatic contrast of the cured man carrying away the bed or pallet upon which he had been carried, helpless. The truth under the symbolism is quite plain. The scribes took the current priestly view that forgiveness of sins was to be obtained through compliance with that part of their ceremonial law applicable thereto—which had been given, according to their tradition, by God directly to Moses.

On the other hand the early Christians, in common with the best of the Hebrew prophets, recognized that since the past could not possibly be changed, forgiveness of sins could have no other rational meaning than the substitution of righteous in place of sinful living. They insisted, moreover, that they had found the true righteousness—one that brought permanent happiness, contentment and peace; and that the acceptance of the Christian teachings wrought such a profound transformation from wickedness and immorality to righteousness and decency that the only forgiveness of sins that was possible had taken place. Hence the appeal in this passage is to the results of Christianity; if the man who was paralyzed can now walk—i. e., if the man who was unrighteous is now righteous—then Christianity does bring about the forgiveness of sins.

In 2:2-4 Mark very skilfully shows the popularity of Christianity by some realistic touches—the house is so full that the paralytic must be let down through the roof!

In 2:6, 7 Mark puts in the first of several incidents to explain why Jesus was later delivered over by the Jews to be crucified: the scribes in their hearts charge him with blasphemy in purporting to forgive sins: "Who can forgive sins but God only?" Since, according to Mark's narrative, Jesus forthwith cures the paralytic he proves that he can and does forgive sins, and therefore, on the scribes' own assumption, is God; i. e., that the Christian teachings are fundamentally and eternally true.

§185. Jesus eats with publicans and sinners—the call of Levi or Matthew

2:13-17: (Cf. Mt. 9:9-13; Lu. 5:27-32). And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

14 And as he passed by, he saw

Levi the *son* of Alpheus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

15 And it came to pass, that, as Jesus sat at meat in his house, many

publicans and sinners sat also together with Jesus and his disciples; for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he

eateth and drinketh with publicans and sinners?

17 When Jesus heard *it*, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

The important part of this passage is that which tells of Jesus eating with publicans and sinners; but it is emphasized as well as fitly and plausibly introduced, by the call of Levi, a tax collector, who celebrates his conversion by giving a dinner to other tax collectors and to Jesus and his disciples. Whether there was any such historical individual as "Levi," or "Matthew"—in the parallel passage in Mat. 9:9—is a matter of no importance.

The publicans or collectors of taxes for the Roman government were a hated class; they were mostly Gentiles and any Jew who undertook such work was likely to be hated still more as being a traitor to as well as an oppressor of his own people. The term "sinners" would literally include all who did not keep the Jewish ceremonial law, whether Jews or Gentiles, but it was also used in a technical sense to indicate only the Gentiles whose cardinal sin was sexual irregularity, just as we use the term "virtuous woman" to indicate chastity.¹ The purpose of the passage was to give supernatural sanction to the attitude of the liberal or Pauline party toward admitting Gentiles into the Christian organization on an equal footing with the Jews. If there had been a historical Jesus who during his ministry had thus fraternized with Gentiles as is related by Mark, Matthew and Luke, it seems inconceivable that Paul would not have known of the incident; and if he did know of it, it seems equally inconceivable that he would not have used it as conclusive authority for

¹ See in re-enforcement of this, Mt. 21:31: "the publicans and harlots go into heaven before you;" see post, §362.

his position in Gal. 2:11-14 (see ante §38) instead of using far fetched and highly technical arguments from the Hebrew scriptures.

§186. The question about fasting

2:18-20. (Cf. Mt. 9:14, 15; Lu. 5:33-35.) And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bridechamber

fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

From this and other passages (see post, §§265, 312) it is evident that John the Baptist was an ascetic but that Christianity later outgrew asceticism. The position taken here is that fasting for its own sake has no value; it is valuable only when it becomes necessary—because of persecution or some other reason—in order to achieve some worth-while result. This is the entering wedge to the criticism of various parts of the Jewish ceremonial law.

§187. "No man putteth new wine into old bottles [wine-skins]"

2:21, 22. (Cf. Mt. 9:16, 17; Lu. 5:36-38.) No man also seweth a piece of new cloth on an old garment; else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

Apparently Mark did not think of any appropriate setting for these two verses which are so closely related to each other but have no close relation to what precedes or to what follows. The purpose of the passage is obvious: to justify the Christians in having their own separate organization instead of trying to work out their radical and explosive—though common sense—ideas through Judaism; if they had tried that, they would not

only have failed in the attempt and wrecked their own hopes but they would also have ruined whatever good there was in Judaism. The fact that without a separate organization it would have been not only difficult but impossible to have admitted the Gentiles without their first becoming Jews is no doubt the main background of the passage!

§188. The disciples plucking grain on the sabbath

2:23-28. (Cf. Mt. 12:1-8; Lu. 6:1-5.) And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25 And he said unto them, Have ye never read what David did, when he had need, and was a hungered, he, and they that were with him?

26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shew-bread, which is not lawful to eat but for the priests, and gave also to them which were with him?

27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

28 Therefore the Son of man is Lord also of the sabbath.

In 2:26 Mark's memory apparently played him false. He is evidently referring to I Sam. 21:1-6; but the name of the priest was Ahimelech and there is nothing to indicate that either David or they that were with him entered into the "house of God." But the attitude of the liberal party toward the observance of the sabbath is clear enough; like fasting it has no value in itself and therefore is not to be slavishly and mechanically observed but is to be made use of for worthy ends. It is likely that 2:28 is a copyist's footnote which was still later inserted in the text.

§189. Healing the man with the withered hand on the sabbath

3:1-6. (Cf. Mt. 12:9-14; Lu. 6:6-11.) And he entered again into the synagogue; and there was a man there which had a withered hand.

2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth.

4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man,

Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.

6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

According to Exodus 31:14, 15 the doing of any work on the sabbath was an offense punishable by death. But the Pharisees themselves probably would not have regarded it as unlawful for one to attempt to save a life on the sabbath where the life was really in peril.

Notice how skilfully Mark has chosen the particular malady here with a view to the dramatic effect. If the hand was withered, it was a chronic, not an acute condition; it could just as well wait another day—there was no emergency; and since only the hand was affected the man could stand forth and wait during the one-sided dialogue.

In 3:4 the phrase “to save life or to kill” is probably to be read with the particular case in mind; the hand was useless and therefore as if it were dead. So the meaning is, “to restore life to the withered hand or to allow it to remain dead.”

As a matter of symbolism the withered hand probably referred to that part of the population—whether Jewish or Gentile—which was so apathetic that it was beyond the power of Judaism to reach it. Mark has also carefully used the story to bring out the growing hostility of the Pharisees, which is to culminate in the crucifixion.

§190. Cures of the crowds at the lake side

3:7-12. (Cf. Mt. 12:15-21; Lu. 6:17-19.) But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea,

8 And from Jerusalem, and from

Idumea, and *from* beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples,

that a small ship should wait on him because of the multitude, lest they should throng him.

10 For he had healed many; inso-much that they pressed upon him for to touch him, as many as had plagues.

11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he straitly charged them that they should not make him known.

The picture presented here in dramatic form is that of the very great popularity of Christianity (3:7, 8), conversions made without effort (3:10) and without any resistance on the part of the heathen religions (3:11), and the involuntary publicity which Christianity was receiving (3:12).

§191. Choosing the twelve

3:13-19a. (Cf. Mt. 10:2-4; Lu. 6:12-16.) And he goeth up into a mountain, and calleth *unto him* whom he would: and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

15 And to have power to heal sicknesses, and to cast out devils:

16 And Simon he surnamed Peter;

17 And James the *son* of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alpheus, and Thaddeus, and Simon the Canaanite,

19 And Judas Iscariot, which also betrayed him:

In Paul's letters only three of the twelve names appear, Peter, James and John; and it is these three that receive all the prominence in the synoptics, except, of course, Judas Iscariot, who is cast in the role of the betrayer. The other eight names are apparently names only, added for dramatic effect, in order to make a more considerable group.¹ To be sure, the church of the days of Peter might have had other apostles and some of these eight might have been among them, but if so, the fact has no significance. That Mark made the number twelve as a bit of symbolism is indicated by Mt. 19:28, Lu. 22:30: "Ye shall also sit upon twelve thrones, judging the twelve tribes of Israel;" see post, §§354, 504.

¹ This conclusion is re-enforced by the fact that the synoptists seem to agree only upon nine names.

§192. "For they said, He is beside himself"

3:19b-21. And they went into a house.

20 And the multitude cometh together again, so that they could not so much as eat bread.

21 And when his friends heard of *it*, they went out to lay hold on him: for they said, He is beside himself.

Here again Mark depicts the tremendous popularity of Christianity—so rapidly are the converts flocking in that the Christian workers have no time to eat! Equally interesting is Mark's description of the reaction of the "friends." The reference here is almost certainly to the attitude of the conservative party toward the liberals; the latter are proud of the number of converts they are making; the conservative retort: "You are crazy to take in all those Gentiles." As the figure of Jesus came to be less symbolic and more historized in Matthew and Luke this incident was omitted because it was thought unedifying to say that the friends of Jesus regarded him as insane.

§193. "By the prince of the devils casteth he out devils"

3:22-30. (Cf. Mt. 9:33, 34; 12:22-32; Lu. 11:14-23.) And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

23 And he called them *unto him*, and said unto them in parables, How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against

himself, and be divided, he cannot stand, but hath an end.

27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme:

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

30 Because they said, He hath an unclean spirit.

It is to be noted that the accusation is being made not by "his friends" but by the scribes—another bit of evidence of their hostility. The substance of the charge is: You boast of doing what Judaism can not do—converting the Gentiles from idolatry. But it is only an apparent con-

version, because they are merely changing from one species of idolatry to another. Just what basis the scribes had for accusing Christianity of being idolatrous is not clear, but three may be suggested: (1) That in some communities the Gentile converts far outnumbered the Jewish Christians. (2) That the Gentiles in Gentile communities ate meat that had been sacrificed to idols (see ante, §109). (3) That the liberal Christians repudiated the entire Jewish ceremonial law and the scribes and Pharisees could not understand how any one could do that and not be an idolator.

The answer given in 3:23-27 is in the same dramatic, symbolic phraseology as the charge itself in 3:22. Perhaps it will be clearer to western minds to put it thus: if Christianity is idolatrous, why should the Gentiles flock to it? What possible motive could they have in going, in such large numbers, from one species of idolatry to another?

That the passage is dealing with the conversion of the Gentiles is made clear by the additional verse in the corresponding passages in Matthew and Luke: "If I by Beelzebub cast out devils, by whom do your sons cast them out? Therefore shall they be your judges." Mt. 12:27; Lu. 11:19; see post, §§319, 454. What else did Judaism and Christianity have in common that would fit in with this question except the conversion of the Gentiles from heathendom? The idea behind the verse probably is: "You also convert Gentiles; are those that you convert to Judaism any less heathenish after their conversion than those that we convert to Christianity? The fact that you convert Gentiles does not make Judaism idolatrous; why should our conversion of Gentiles make Christianity idolatrous?"

That the accusation was especially offensive is shown by 3:28-30 to which Matthew adds (12:32) the interest-

ing and illuminating verse: "And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come;" see post, §319. The meaning in substance is as follows: We can and will forgive false and defamatory charges against the Christian organization (the Son of man), because such charges might be made honestly; but the accusation that the Christian teachings (the Holy Spirit) are idolatrous is so dastardly and so patently dishonest that those who make it will never be forgiven either now or after the new social order shall be established.

§194. "Behold my mother and my brethren"

3:31-35. (Cf. Mt. 12:46-50; Lu. 8:19-21.) There came then his brethren and his mother, and, standing without, sent unto him, calling him.

32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

Since there is neither genealogy nor birth story in Mark but the "begetting" is at the baptism (see ante, §176), there is no mention of any father; and the reference here to his "mother and brethren" is made under such circumstances as to show almost conclusively that it is symbolic. It would be little less than scandalous for a historical religious leader who preached kindness even to one's enemies to rebuke his mother publicly in the manner related in this passage. The symbolism is not difficult; it is similar to that of 3:21 (see ante, §192) where Mark recounts that "his friends" said he was crazy. The mother and brethren represent the conservative Jewish Christians and perhaps non-Christian Jews who were more or less well disposed toward Christianity; they are reminding the

liberal Jewish Christians (3:31, 32) that after all, the latter are Jews by birth and that it is unseemly that they should take such an extremely friendly and open attitude toward the Gentiles with whom there were no ties of blood. To this the liberals reply: we will recognize as Christians and admit to our fellowship all who thoroughly accept and practice the Christian teachings; that is the important thing—nothing else is of any consequence (3:34, 35).

§195. "And he taught them many things by parables"

4:1, 2a. (Cf. Mt. 13:1-3a; Lu. 8:4.) And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship,

and sat in the sea; and the whole multitude was by the sea on the land.

2 And he taught them many things by parables,

In 4:34, Mark adds: "But without a parable spake he not unto them." Matthew undertakes to explain this as follows:

"Therefore speak I to them in parables; because they seeing see not and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias [Isaiah] which saith, By hearing ye shall hear and shall not understand; and seeing ye shall see and not perceive. For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

See Mt. 13:13-15; Lu. 8:10; post, §§324, 427. Since the early Christians were convinced that the Christian teachings were the fulfillment of the Messianic hope and the culmination of the long succession of great Hebrew prophets or preachers of righteousness, the writers of the gospels no doubt felt justified in representing Jesus, their historized symbol of Christian teachings, as fulfilling the supposed Messianic predictions. The notion, however, of a historical personage doing anything in order to carry out a prediction is nothing less than absurd and ridiculous.

The reason given by Matthew is therefore no clearer than the parables themselves were said to be to the uninstructed outsider. Then why the parables in the gospels, when there were none in Paul's letters? This is a part of a larger question; why is there so much figurative and symbolic language in the gospels when there was practically none in Paul's letters except that which was based upon the initiation drama? Why is it that in the gospels the outsiders are not expected to understand, while Paul is anxious that they shall, and therefore urges the Christian leaders to prophesy rather than to "speak in tongues;" see ante, §119.

It must be recalled here that Mark is writing several years—perhaps fifteen—after Paul's career had closed; but he is telling of what was supposed to have happened several years—probably twenty—before Paul's letters were written. He must, therefore, not use language which on its face could not possibly have been used some thirty years earlier. For example, Paul had discussed in plain language the question of admitting the Gentiles into the Christian organization. Mark wishes to have the stamp of supernatural approval placed upon the Pauline or liberal position on this question, but he must not make either the incidents or the language used by Jesus too obvious. Hence he has Jesus eating not with "Gentiles" as such, but with "publicans and sinners," many, if not most of whom were heathen; and the conversion of the Gentiles is referred to as the "casting out of devils," and all the gospel writers, but especially Luke, use similar disguises in parables referring to the Gentiles; for example, the parable of Mary and Martha, of the prodigal son, the lost sheep and the lost coin; see post, §§451, 476. 474, 475.

As far as references to the expected coming of the new social era were concerned, there was a still more impera-

tive reason for Mark and his successors to use figurative language. Even Paul, though he once ventured to remind his Corinthian readers that they were "to manage the world" (I Cor. 6:2, see ante, §103), in other places in his letters uses such phrases as "the revelation of our Lord Jesus Christ," or "the day of our Lord Jesus Christ" (I Cor. 1:7, 8; ante, §87) or "the coming of our Lord Jesus Christ" (I Thess. 5:23; ante, §141). For although the new social era was to be brought about by persuasion and "peaceful penetration" it could hardly be expected that the Roman government would look with entire complacency on any growing organization whose avowed purpose was to achieve world dominion. Hence when Mark refers to the expected establishment of the new social order he uses such symbolic phraseology as the "coming of the kingdom of God;" and when he wishes to assure his readers that the Christian organization is growing so rapidly that the new social order can be expected at any moment he tells of how the multitudes flocked to Jesus in Judea and Galilee thirty years before or he puts in the mouth of Jesus the parable of the mustard seed; see post, §199.

§196. The parable of the sower

4:2b-20. (Cf. Mt. 13:3b-23; Lu. 8:5-15.) And said unto them in his doctrine,

3 Hearken; Behold, there went out a sower to sow:

4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was scorched; and because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up and increased, and brought forth, some thirty, and some sixty, and some a hundred.

9 And he said unto them, He that hath ears to hear, let him hear.

10 And when he was alone, they that were about him with the twelve asked of him the parable.

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables:

12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted,

and *their* sins should be forgiven them.

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

14 The sower soweth the word.

15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the world's sake, immediately they are offended.

18 And these are they which are sown among thorns; such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground; such as hear the word, and receive *it*, and bring forth fruit, some thirtyfold, some sixty, and some a hundred.

Mark can safely explain the parable of the sower because it does not deal with the question of admitting Gentiles, nor does it tell of the phenomenal growth of the Christian organization. On the contrary, it is, in substance, a caution against expecting that every new initiate will become a permanent member of the Christian community. Some will be too superficial, others too much absorbed in material interests, and still others will not have the courage to face persecution. And even among those who will stay permanently there will be differences in value—"some thirty, some sixty and some a hundred fold."

In 4:12b Mark is quoting from Is. 6:10; notice that he uses the phrase "and their sins should be forgiven them" as equivalent to the phrase in Is. 6:10, "be healed." See also Mt. 13:15, where the word "healed" is used; see ante §195; post §324.

In 4:13 Mark depicts the disciples as hopelessly stupid; even after several weeks—supposedly—of association with Jesus and listening to him, they apparently think that he is now talking about agriculture—soil tillage and fertility—instead of preaching the "word" and the "kingdom of God!"

§197. The lamp, the measure, and the reward of steadfastness

4:21-25. (Cf. Mt. 5:15; 10:26; 7:2; 13:12; 25:29; Lu. 8:16, 18; 11:33; 12:2; 6:38; 19:26.) And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

23 If any man have ears to hear, let him hear.

24 And he said unto them, Take heed what ye hear. With what measure ye mete, it shall be measured to you; and unto you that hear shall more be given.

25 For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath.

The saying in 4:21-23 is an assurance that any secrecy that there may be about the Christian organization and its teachings is to be only temporary; it will all be made entirely clear later—presumably when the establishment of the new social era shall have rendered it safe to do so.

The saying in 4:24 is probably addressed primarily, if not entirely, to the conservative party: You are hypercritical and captious now in your attitude toward the Gentiles; do not complain if the same standards are enforced against you when the time comes for the saints to “manage the world.”

The saying in 4:25 is a promise that those who steadfastly maintain their courage and confidence in the Christian organization will receive a suitable reward therefor, when the new social order shall have been established; whereas those who falter or for any other reason fail to attain any part in the new management of the world will lose whatever advantage they may now have.

§198. “And the seed should spring up and grow, he knoweth not how”

4:26-29. And he said, So is the kingdom of God, as if a man should cast seed into the ground;

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

In 4:26, 27 there is an assurance to the Christian worker that just as seed sown on the earth springs up and grows though the farmer does not understand the process of germination and growth, so the Christian organization is growing and will continue to grow even though the workers do not always understand just how such growth is effected. In 4:28, 29 there is apparently a caution that the organization must grow slowly, by successive stages; permanent results must not be expected at once.

§199. The parable of the mustard seed

4:30-34. (Cf. Mt. 13:31, 32; Lu. 13:18, 19.) And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 *It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:*

32 *But when it is sown, it groweth up, and becometh greater than*

all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

33 *And with many such parables spake he the word unto them, as they were able to hear it.*

34 *But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.*

This passage is an assurance that just as the mustard seed is very small but grows into the largest of the herbs, so the Christian organization though relatively small now, will eventually outstrip all others. In the corresponding passages in Matthew and Luke it is stated that the mustard plant became a tree instead of merely "greater than all herbs;" possibly they had in mind the additional growth and increased prospects of growth since the time when Mark was written; see post, §§326, 466.

For commentary on 4:34 see ante §195.

§200. The stilling of the great storm

4:35-41. (Cf. Mt. 8:23-27; Lu. 8:22-25.) And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 *And when they had sent away the multitude, they took him even*

as he was in the ship. And there were also with him other little ships.

37 *And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.*

38 *And he was in the hinder part of the ship, asleep on a pillow: and*

they awake him, and say unto him, Master, carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

In Ex. 14:21 it is related that "Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided." It was obviously out of the question to have this feat duplicated entirely; but the parallel story in the gospels is very close, because each story involves control over both wind and sea. If any symbolism was intended, it was probably meant to portray the calming effect of the acceptance of Christian teachings upon the Christian when he encounters the storms and tempests in his own life.

In 4:39, Mark heightens the dramatic effect by having the disciples say, "Master, carest thou not that we perish?" Matthew and Luke probably thought that this conveyed too strong a suggestion of callousness and indifference, and they therefore omit the sentence; see post, §§294, 430. In 4:40 the disciples are again depicted in an unfavorable light—as being without either understanding or courage.

§201. Casting out the legion of unclean spirits

5:1-20. (Cf. Mt. 8:28-34; Lu. 8:26-39.) And they came over unto the other side of the sea, into the country of the Gadarenes.

2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit.

3 Who had *his* dwelling among the tombs; and no man could bind him, no, not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in

pieces: neither could any *man* tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and worshipped him,

7 And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not.

8 (For he said unto him, Come out of the man, *thou* unclean spirit.)

9 And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion: for we are many.

10 And he besought him much that he would not send them away out of the country.

11 Now there was there nigh unto the mountains a great herd of swine feeding.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine; and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea.

14 And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind; and they were afraid.

16 And they that saw *it* told them how it befell to him that was possessed with the devils, and *also* concerning the swine.

17 And they began to pray him to depart out of their coasts.

18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

In 1:23 Mark told how Jesus cast a single unclean spirit out of a man who was in the synagogue—evidently a mild case of idolatry; see ante, §180. Here, on the other hand, Mark is obviously trying to depict the most extreme case that he can imagine—the man has a legion of unclean spirits, is naked, lives among the tombs, and is so violent as to be beyond any physical restraint. But even in this most difficult case, the man is restored—i. e., Christianity is able to convert into ways of righteousness and decency even the most extreme case of idolatry. Allowing the spirits to enter the swine is an additional dramatic touch; the idolatry was so degrading as to be fit only for swine. To the Jew, nothing could be more unclean or repulsive than tombs and pigs.

At the end of the various stories of healing—symbolizing probably the conversion of Jews to Christianity—Mark puts into the mouth of Jesus an injunction to secrecy unless the healing has occurred in a public place; for example, see post, §215; but at the end of the two stories of casting out of unclean spirits, there is no such

command; on the contrary, in 5:19 the man is ordered to go home to his friends and tell them. Perhaps the explanation is that this is a part of the picture Mark is painting of the growing hostility and suspicion of the Jews toward Jesus, leading up to the crucifixion; while as between Jesus,—i. e., liberal Christianity—and the Gentiles there was no such enmity and therefore no reason for any such commandment of secrecy.

§202. The raising of Jairus' daughter and healing the woman with an issue of blood

5:21-43. (Cf. Mt. 9:18-26; Lu. 8:40-56.) And when Jesus was passed over again by ship unto the other side, much people gathered unto him; and he was nigh unto the sea.

22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live.

24 And *Jesus* went with him; and much people followed him, and thronged him.

25 And a certain woman, which had an issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and touched his garment.

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague.

30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

35 While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead; why troublest thou the Master any further?

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

37 And he suffered no man to follow him, save Peter, and James, and John and brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were

with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, (I say unto thee,) arise.

42 And straightway the damsel arose, and walked; for she was of

the age of twelve years. And they were astonished with a great astonishment.

43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

In I Kings, 7:19-23 there is told the story of how Elijah brought back to life the widow's son:

"And he said unto her, Give me thy son, And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. And he cried unto the Lord and said, O Lord my God hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived, and Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother; and Elijah said, See, thy son liveth."

In II Kings 4:32-37 there is a very similar story told of how Elisha brought back to life the son of a Shunamite woman. The raising of the daughter of Jairus is a fairly close parallel, except that the sexes are reversed, the disciples and the child's parents witness the feat and the child walks merely at the word of command. But the most interesting difference is that Mark leaves it entirely uncertain in the story whether the child was dead, as the people insisted, or only sleeping, as Jesus declared. This was perhaps due to an excess of caution on Mark's part; he feared that if he said outright that the child was dead, the story would not be believed. If this was the reason, how greatly he underestimated human credulity!

Into the story of the raising the daughter of Jairus Mark dovetails the story of the healing of a woman with an issue of blood. One effect of this was to heighten the dramatic effect by delaying the journey to the home of

Jairus till the arrival of the messengers who report that the girl is dead and that it is therefore useless for Jesus to come. There may, however, have been a symbolic significance in this. It may have been an assurance to Mark's readers that some converts to Christianity were being made without any direct effort in their particular direction.

§203. "And they were offended at him"

6:1-6a. (Cf. Mt. 13:54-58.) And he went out from thence, and came into his own country; and his disciples follow him.

2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, the brother of James,

and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and his own house.

5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*.

6 And he marvelled because of their unbelief.

Here is another dramatic picture of the hostility of the Jews toward Jesus which is to lead to the crucifixion. These Christian leaders were not ecclesiastics, not learned in the niceties of Jewish tradition. They were merely hard headed common men who had the audacity to trust their own combined experience! No wonder that this aroused the hostility of the scribes whose living depended upon their learning in and exposition of the ceremonial law, and the enmity and contempt of their tradition bound followers. To such persons the success of Christianity in making converts ("mighty works") served only to deepen their antagonism. And this antagonism prevented the making of very many converts among the Jews; 6:6a.

Notice that Mark does not say that this took place at Nazareth but in "his own country." Nor does he make any direct statement that Jesus is a carpenter or that he has brothers and sisters, but carefully represents it as a ques-

tion asked by the people in the synagogue. Matthew probably thought that "carpenter" sounded too undignified, so he changed it to "carpenter's son;" Mt. 13:55; see post §328.

§204. Sending out the twelve

6:6b-13. (Cf. Mt. 9:35-11:1; Lu. 9:1-6.) And he went round about the village, teaching.

7 And he called *unto him* the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

8 And commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no money. in *their* purse:

9 But *be* shod with sandals; and not put on two coats.

10 And he said unto them, In what place soever ye enter into a

house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.

12 And they went out, and preached that men should repent.

13 And they cast out many devils, and anointed with oil many that were sick, and healed *them*.

On two occasions Jesus has cast out unclean spirits, once in the synagogue and the other in the tombs; (see ante §§180, 201.) Now he still further gives supernatural sanction to the conversion of Gentiles to Christianity by giving to the twelve on their missionary tours "power over unclean spirits." In fact, this is the only authority mentioned in Mark; but Matthew and Luke reduce the prominence of this by including also authority to heal diseases¹—i. e. to make conversions among the "sick," or renegade Jews; probably Mark thought it was unnecessary to include that, because it was too obviously implied, for he states in 6:13 that "they anointed with oil many that were sick, and healed them".

In Mt. 10:5, 6 the territory over which the twelve are to journey is restricted to Judea; "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, But go rather to the lost sheep of the house of Israel;" see post §302. This is not inconsistent with the

¹ In Mt. 10:8 the authority is still further enlarged; "Heal the sick, raise the dead, cleanse the lepers, cast out devils;" see post §302.

authority to convert Gentiles, because there was a mixed population even in Judea. The reason for this passage in Matthew is that he is anxious to emphasize that Christianity was definitely offered to the Jews before any direct effort was made to convert the Gentiles.

In 6:8-10 the command to take nothing on their journey is an indirect endorsement of Paul's contention that the Christian communities should support their ministers; see ante §§82, 101, 110. That this is the correct interpretation, see Lu. 10:7 where, after a similar command to the seventy there is added "for the laborer is worthy of his hire;" see post §445.

§205. The story of the death of John the Baptist

6:14-29. (Cf. Mt. 14:1-12; Lu. 9:7-9.) And king Herod heard of him; (for his name was spread abroad;) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

16 But when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead.

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife; for he had married her.

18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not:

20 For Herod feared John, knowing that he was a just man and a holy, and observed him; and when he heard him, he did many things, and heard him gladly.

21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief *estates* of Galilee;

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

26 And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother.

29 And when his disciples heard of *it*, they came and took up his corpse, and laid it in a tomb.

In Mal. 4:5, 6 there was the following prediction: "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children and the heart of the children to their fathers, lest I come and smite the earth with a curse." This passage and Mk. 6:14-16 which is partly based thereon, shows the current Jewish notion in regard to resurrection from the dead—that important personages from the past, such as Elijah, would reappear and live a part or all of another human life; not a reincarnation but an actual reappearance. This is one of the many passages in Mark that sought to show, in dramatic form, the deep impression that Christianity had made some thirty years earlier.

The story of the death of John the Baptist—which presumably had happened three decades before—is given with that characteristic attention to detail which Mark no doubt hoped would impress his readers with the credibility of his narrative. But the Jewish historian Josephus, tells a very different and more plausible story.¹ Hence it seems likely that Mark's story is built from the story of Elijah's denunciation of King Ahab and Queen Jezebel, as told in I Kings 21:17-24, and the story of King Ahasuerus and Queen Esther, as told in Esth. 5:3: "What wilt thou, Queen Esther? and what is thy request? it shall be even given thee to the half of the kingdom." This explanation is confirmed by the fact that Mark later hints that John the Baptist was really Elijah (see post §220) and the further fact that Herod was not an independent king but owed allegiance to Rome and therefore had no "kingdom" to give away. Matthew gives only about half as much space to the story as Mark, and both Luke and John omit it entirely. This may have been because as time went on the relative importance of John the Baptist was steadily becoming less.

¹ Jos. Ant. 18:5; see ante §14.

§206. The feeding of the five thousand

6:30-44. (Cf. Mt. 14:13-23; Lu. 9:10-17; Jo. 6:1-15.) And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew him and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed:

36 Send them away, that they may go into the country round about, and into the villages, and buy them-

selves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves and two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

In 6:30 Mark tells of the report of the missionary tour made by the twelve. Luke's account is slightly shorter, but Matthew, who gives so much space to the sending out of the disciples, omits to say anything about their return. The reference in 6:31 to their having "no leisure so much as to eat bread" is another dramatic touch to show the great popularity of Christianity at that time.

In Exodus 16:19-31 there was told the story of the miraculous feeding of the children of Israel with quail and manna in the wilderness:

And Moses said, Let no man leave of it till the morning.

Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses.

And he said unto them, This is that which the LORD hath said, Tomorrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

And Moses said, Eat that to day; for to day is a sabbath unto the LORD; to day ye shall not find it in the field.

Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none.

And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?

See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.

So the people rested on the seventh day.

And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey.

See also Numbers 11:7-9.

In I Kings 17:8-16 there was related the story of the barrel of meal which wasted not and the cruse of oil that did not fail:

And the word of the LORD came unto him, saying,

Arise, get thee to Zarepath, which belongeth to Zidon, and dwell there; behold, I have commanded a widow woman there to sustain thee.

So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

And she said, As the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son.

For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD sendeth rain upon the earth.

And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days.

And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah.

It is obvious that the first story could not be duplicated, but the story of the feeding of the five thousand makes a fairly close parallel. The children of Israel in the wilderness were supposed—according to some of the accounts in Hebrew scriptures—to number about a million; but for Mark to have made the number in his story anything like a million would probably have taxed the credulity even of his most unintelligent readers. Perhaps this was one reason for supplementing this story with another one of a later feeding of four thousand; see post §212. The statement in 6:43 that they took up twelve baskets of broken pieces is another bit of detail that is so characteristic of Mark. He wishes to show that the people were well fed—that the bread and fishes “did not fail”—and giving the exact number of basketsful as well as the exact number of loaves and fishes helps give the story an air of plausibility. If there was any symbolical significance in the story it is probably that imparting the “good news” to others does not lessen the quantity still left to the giver; and the story also tends to show to those who interpreted scripture symbolically the great popularity of Christianity at that period.

§207. Jesus walks on the water

6:45-52 (Cf. Mt. 14:24-33; Jo. 6:16-21.) And straightaway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.

46 And when he had sent them away, he departed into a mountain to pray.

47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto

them, walking upon the sea, and would have passed by them.

49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:

50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.

51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52 For they considered not *the miracle* of the loaves; for their heart was hardened.

In II Kings 6:1-7 the story is told of Elisha causing an ax head to swim in the water:

And the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us.

Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye.

And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go.

So he went with them. And when they came to Jordan, they cut down wood.

But as one was felling a beam the axe head fell into the water: and he cried, and said, Alas, master, for it was borrowed.

And the man of God said, Where fell it? And he shewed him the place. And he cut down a stick, and cast it in thither; and the iron did swim.

Therefore said he, Take it up to thee, And he put out his hand, and took it."

In Ex. 17:5, 6 it is related that Moses smote a rock in the sight of the elders of Israel and water burst forth:

"And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thy hand, and go, Behold I stand before thee there upon the rock in Horeb; and thou shalt smite

the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

The story of Jesus walking on the water was no doubt intended to parallel the first and perhaps both these stories. It may also have had some symbolical significance—perhaps that Christianity enabled its followers to do many things which would otherwise be impossible.

In 6:51, 52 Mark cannot resist the temptation to portray the disciples in an unfavorable light—that they were astonished, because they had refused to understand the miracle of the loaves—“for their heart was hardened.” Luke omits the whole story and John tells it without any uncomplimentary reference to the disciples. Matthew tells that Peter, at the invitation of Jesus, also walked on the water till he became afraid, whereupon he began to sink and cried out for help; that Jesus took hold of him and then reproved him for his lack of confidence; and at the conclusion of the story Matthew adds that the disciples “worshipped him.” The reason for Matthew’s thus radically changing the story so as to concentrate the reproof upon Peter is not clear; see post §§331, 535.

§208. “As many as touched him were made whole”

6:53-56. (Cf. Mt. 14:34-36) And when they had passed over, they came into the land of Gennesarét, and drew to the shore.

54 And when they were come out of the ship, straightway they knew him,

55 And ran through that whole region round about, and began to

carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

Another dramatic picture portraying the increased popularity of Christianity which has achieved such momentum that it is spreading almost automatically—“as many as touched him were made whole.”

§209. Discourse on eating with unwashed hands and the traditions of the elders

7:1-23. (Cf. Mt. 15:1-20.) Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders.

4 And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brazen vessels, and of tables.

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them. Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me.

7 Howbeit in vain do they worship me, teaching for doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honour thy father and thy mother; and, Who-so curseth father or mother, let him die the death:

11 But ye say, If a man shall say

to his father or mother, *It is Corban*, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free*.

12 And ye suffer him no more to do ought for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 And when he had called all the people *unto him*, he said unto them, Hearken unto me every one *of you*, and understand:

15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And when he was entered into the house from the people, his disciples ask him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him;

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

21 For from within, out of the heart of men proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

The ceremonial washings which are referred to in 7:3-7 may have had their origin in hygienic regulations but they had apparently become merely a matter of mechanical routine. It is quite likely that verses 3 and 4 have been

added later by some editor who wished to explain the matter to Gentile readers.

The "tradition of the elders" referred to in 7:5 was the unwritten interpretation of the Mosaic law that had been handed down by successive generations of the leading Jewish rabbis. It should have served a useful purpose in adjusting the old law to new social, economic and political conditions, but Christianity rejected it because it was so arbitrary and detailed and laid upon comparatively trivial things the emphasis that should be reserved for important things—Kindliness, Humility, Courage, Fair-mindedness. In this one point of rejecting the oral tradition, the Christians agreed with the Sadducees and disagreed with the Pharisees who regarded it as equal to the written law in value and authority.

In 7:7-13 a specific illustration of the wrong emphasis is given: the sacred duty of children to take care of their aged or infirm parents is allowed—so Mark has Jesus say—to be evaded by a mere statement that he is giving to the temple what would be needed for their support; even if he had actually contributed the money for the temple worship it would have been highly reprehensible in the mind of any fairminded person, but the intimation here is that the son could evade his filial duty by merely making the statement. It seems at least doubtful whether this correctly represented the attitude of all or even of a majority of the rabbis of that period; but it probably did represent the attitude of some of them and this sufficed as a basis for the discourse.

At the end of 7:19 the American Revised Version adds, "This he said, making all meats clean." That this is a correct summary of the figurative language is clear; but it is probably too clear and literal to have been used by Mark, who would probably try to avoid having the question raised, "Why didn't Paul quote this in his letters to

the Corinthians?" (See ante §109). It is therefore probably the work of a later editor or copyist.

In 7:18 the disciples are again reprov'd for being "without understanding." If Jesus had been a historical character with the remarkable insight into people that he is supposed to have had, he certainly ought to have been able to find twelve persons in Palestine who were otherwise equally suited for his purpose and much less stupid. And if they were so stupid who was it that remembered what was said and done and handed the story down to posterity?

§210. Casting the devil out of the Syrophoenician girl

7:24-30 (Cf. Mt. 15:21-28) And from thence he arose, and went into the borders of Tyre and Sidon, and entered into a house, and would have no man know *it*; but he could not be hid.

25 For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs.

28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

This is Mark's third specific instance of casting out of devils or unclean spirits,—i. e. of conversions from heathenism to Christianity. The first case had been depicted as a comparatively simple one because the converted heathen had been in the synagogue; see ante §180; the second had been portrayed as very difficult, of a person who was naked, violent, living among tombs and defiled by such degraded heathenism as was fit only for swine; see ante §201. In this third case the difficulty is of a different sort—the daughter out of whom the devil is cast is not present. What Mark wishes to show here is that Christianity is now strong enough to convert some Gentiles through others—direct contact is not necessary. But

what is more important and significant, the two characters—mother and daughter—enable Mark to show dramatically the humble eagerness of the Gentiles for Christianity—so eager that they do not seek to come into the Christian organization on equal terms with the Jews but are willing to take a lowly, subordinate place, as dogs that pick up crumbs from the Christian table. In 7:27 Mark has Jesus say: “Let the children first be filled;”—i. e. Christianity was offered first to the Jews; it was the Gentiles’ intense eagerness contrasted with the reluctance of most of the Jews, that explained and justified the liberal or Pauline attitude toward admitting the Gentiles.

Matthew gives the story almost exactly as it is related by Mark, adding two illuminating verses: Mt. 15:23, 24 “But he answered her not a word, And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel;” see post §333. Matthew thus brings out here more clearly than does Mark, the hostile attitude of the conservative Jewish Christian party—symbolized by the disciples—toward the Gentiles. The story is omitted entirely by Luke perhaps because the reference to the Gentiles being “dogs” would be repulsive to those of his readers who were Gentiles.

§211. Healing the deaf-mute

7:31-37. And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;

34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it;

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

The story is omitted by both Matthew and Luke, perhaps because they thought it undignified to go into such circumstantial details in the effecting of the cure—the very thing that Mark probably relied on most to get his narrative accepted. The specific significance of the story is that Christianity was getting a hearing and following among those renegade Jews—"lost sheep of the house of Israel"—who had been deaf to all the appeals of Judaism.

§212. Feeding the four thousand

8:1-9. (Cf. Mt. 15:32-38.) In those days the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him*, and saith unto them,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4 And his disciples answered him, From whence can a man satisfy these *men* with bread here in the wilderness?

5 And he asked them, How many

loaves have ye? And they said, Seven.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them*; and they did set *them* before the people.

7 And they had a few small fishes: and he blessed, and commanded to set them also before *them*.

8 So they did eat, and were filled: and they took up of the broken *meat* that was left seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

According to the Hebrew scriptures Moses had fed the children of Israel on manna for every morning for forty years. It was probably because of this that Mark thought it desirable to have not merely one miracle of feeding a multitude, but two. The disciples are again portrayed as beeing stupid. In 8:4 they ask how so many persons are to be fed in a desert place though they had seen Jesus feed an even larger number only a few days before.

The story of the feeding of the five thousand is in all the gospels; see ante §206: that of the feeding of the four thousand is in Mark and Matthew only.

§213. "There shall no sign be given to this generation"

8:10-12 (Cf. Mt. 12:38-42; 16:1-4; Lu. 11:16, 29-32.) And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

11 And the Pharisees came forth, and began to question with him,

seeking of him a sign from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

The significance of the demand for miracles has already been discussed, ante §166. In I Cor. 1:22 Paul had written "The Jews insist upon miracles," the context showing that it was an insistence that was not being complied with; see ante §91. The answer that Mark puts into the mouth of Jesus is in exact accord with Paul's position, that whatever might be said of miracles in previous generations, there would be none in "this generation." The qualification of this statement that appears in Mt. 12:39; 16:4, Lu. 11:29, "There shall no sign be given but the sign of Jonah the prophet," does not state a real exception because Mt. 12:41, 42 and Lu. 11:30-32 show that in the supposed exception the word "sign" or "miracle" is used, not in the sense of something supernatural, such as walking on the water, curing leprosy or bringing the dead back to life, but in the sense of something unusual, —the conversion of the Gentiles, as had happened in the story of Jonah: "For as Jonah was a sign unto the Ninevites, so shall also the Son of man be to this generation. The men of Ninevah shall rise up in the judgment with this generation and shall condemn it; for they repented at the preaching of Jonah; and, behold, a greater than Jonah is here." see post §§321, 336, 454.

§214. "Beware of the leaven of the Pharisees and of the leaven of Herod"

8:13-21. (Cf. Mt. 16:5-12; Lu. 12:1.) And he left them, and entering into the ship again departed to the other side.

14 Now the disciples had forgot-

ten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, Take heed, beware of the leaven

of the Pharisees, and of the leaven of Herod.

16 And they reasoned among themselves, saying, *It is* because we have no bread.

17 And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

18 Having eyes, see ye not? and

having ears, hear ye not? and do ye not remember?

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that ye do not understand?

All the readers of this passage would be impressed with the stupidity of the twelve disciples. Those readers who believed literally in miracles would regard the disciples as dullwitted because they did not realize that if Jesus could feed multitudes of four or five thousand, he surely ought to be able to feed a small group of a dozen. To those readers who accepted miracle stories only as a species of symbolism, the disciples' thickheadedness consisted in supposing that Jesus was referring to bread instead of to the far more important matter of teaching and influence.

Luke, who does not tell the story of the feeding of the four thousand, substitutes for this incident a single sentence: "Beware ye of the leaven of the Pharisees, which is hypocrisy." Matthew repeats the story substantially as it is related by Mark, except that he substitutes "Sadducees" for Herod. This may have been because by the time that Matthew was written the Sadducees had become more formidable antagonists to Christianity than the Herodians; see post §§337, 456.

§215. Cure of the blind man near Bethsaida

8:22-26. And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught.

24 And he looked up, and said, I see men as trees, walking.

25 After that he put *his* hands again upon his eyes, and made him look up; and he was restored, and saw every man clearly.

26 And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

This is omitted entirely by Matthew and Luke, perhaps for the same reason that they omitted the story of the cure of the deaf mute; see ante, §211. And the story has probably a similar symbolic significance. Where Judaism had failed Christianity had succeeded in making plain to many Jews who hitherto could not or would not see, the desirability of a life of righteousness.

§216. "Thou art the Christ"

8:27-30. (Cf. Mt. 16:13-20; Lu. 9:18-21.) And Jesus went out, and his disciples, into the towns of Cæsarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the

Baptist: but some say, Elias; and others, One of the prophets. *

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

The great significance of Peter's brilliant discovery that the Nazarene sect and its teachings were the substantial fulfilment of the Messianic hope, has already been discussed; see ante, §15. The incident is probably placed near the middle of each of the synoptic gospels to indicate that the Nazarene sect had achieved considerable progress before Peter's flash of genius changed the sect from a movement merely to save individuals from sin and to save Jerusalem from destruction, into one which had the much larger object of "managing the world."

Luke here has substantially copied Mark, but Matthew has a much longer account, which will be discussed, post §338.

§217. "Get thee behind me, Satan"

8:31-33. (Cf. Mt. 16:21-23; Lu. 9:22.) And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

32 And he spake that saying openly.

And Peter took him, and began to rebuke him.

33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

Any account of the rise of the Nazarene sect which later broadened into the Christian organization would have been incomplete without including some reference to the person who was chiefly responsible for this transition. At least this amount of credit, then, must be given to Peter, but it is the only instance in Mark where any one of the twelve is portrayed to advantage. But as if to compensate for this immediately, the story of the incident is followed by the story of another incident in which Peter is given a most stinging rebuke: "Get thee behind me, Satan: for thou minded not the things of God but the things of men." It is possible, also, that the incident might have memorialized Peter's over-confidence in the ability of Christianity to win over the Jews. Since it had been his own discovery he could not believe that it would be rejected by the Jews and he expected that he would be highly honored because of it. This seems to be the explanation of "not minding the things of God but of men." The incident is omitted by Luke.

In 8:31 Jesus is represented as foretelling his rejection, death and resurrection. Since Mark later in his gospel tells about these, there is no difficulty about such a prediction coming to pass. But where Mark has Jesus make a real prediction, for example, the destruction of Judaism (see post, §§233, 235), or the coming of the kingdom of God within one generation (see post, §243), Mark is not more fortunate than those who venture to predict things of this sort in our own day. As far as the occurrence of particular events is concerned the future still remains, as it has always been, largely unpredictable.

§218. A group of sayings

8:34-38. (Cf. Mt. 16:24-28; 10:38, 39, 33; Lu. 9:23-27; 14:27; 17:33; 12:9; Jo. 12:25.) And when he had called the people *unto him* with his disciples also, he said unto

them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35 For whosoever will save his life shall lose it; but whosoever

shall lose his life for my sake and the gospel's, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man

be ashamed, when he cometh in the glory of his Father with the holy angels.

9:1. And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

Taken literally 8:34 is an anachronism: Jesus is not, at the time of the saying, bearing any cross himself; why, then, does he ask any one else to "take up his cross and follow" him? Upon the current historicity hypothesis, the cross could hardly have become symbolic till after the crucifixion had become an accomplished fact on Calvary. The real explanation is that Mark has carried over into the period of historization a reference to the initiation ceremony which more properly belongs to the previous period of dramatization. As already explained, ante, §21, in that ceremony the initiate bore a cross, following the chief initiating officer, who also bore a cross, symbolizing the undertaking of the initiate to destroy (crucify) all sinful desires and to accept and practice the Christian teachings even though such a course of action might result in the most shameful and degrading of deaths.

As applied to the individual, the meaning of 8:35 is that in order to achieve permanent happiness he must give up purely selfish aims and the indulgence of the lower desires, and practice, even toward Gentiles, what was a stumbling block to many Jews, Kindliness, Humility, and Fairmindedness. The verse probably was meant to apply also to the conservative Jewish Christians as a group; if they wished to achieve their age-long desire for world dominion they must give up their national exclusiveness and share their advantages with the Gentiles who were seeking humbly to be admitted to the Christian organization.

In 8:36, 37 the meaning is made clearer if we substitute "personality" for "life." The highest and most thorough development of one's personality or character is declared to be the most important human interest, and this is accomplished by the acceptance and practice of the Christian teachings.

In 8:38 there is a threat that those who should reject or should, after acceptance, become disloyal to the Christian organization and its teachings, will be suitably punished upon the establishment of the new social order. Though the description of the "coming" in Matthew and Luke varies somewhat from Mark, they all share the oriental imagery of "the glory" and "the holy angels" which was lacking in Paul's letters, because the synoptic gospels were meant also for Jewish readers, to whom such expressions would be familiar.

The phrase in 9:1 "shall in no wise taste of death" is substantially equivalent to the more common phrase "this generation shall not pass away." If there had been a historic Jesus who had made such predictions, why would not Paul, who frequently speaks of the "coming," have referred to them?

§219. The transfiguration

9:2-8. (Cf. Mt. 17:1-8; Lu. 9:28-36.) And after six days Jesus taketh *with him* Peter, James, and John, and leadeth them up into a high mountain apart by themselves: and he was transfigured before them.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And there appeared unto them Elias with Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to

be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say; for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

In the Hebrew scriptures the story was told of how the Ten Commandments—the basis of the Jewish law—

had been delivered by Jehovah to Moses on Mt. Sinai: "And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever And it came to pass on the third day in the morning, that there were thunders and lightnings, and thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And the Lord came down upon mount Sinai, on the top of the mount, and the Lord called Moses up to the top of the mount; and Moses went up So Moses went down unto the people, and spake unto them." (Ex. 19:9a, 16, 19, 20, 25.)

The liberal or Pauline Christians were rejecting the ceremonial law which, according to chapters 12-17 of Deuteronomy, had also been given by God to Moses. It was therefore of the utmost importance that Jesus should receive at least as high a supernatural sanction as had been accorded to Moses and one which would show that there was nothing in Christianity which would not have been approved by Moses. The present passage in Mark, modeled in many respects on passages in Exodus, amply fulfils these requirements. In Ex. 34:35 it is related that "the skin of Moses' face shone" when he came down from the mount: in Mk. 9:2, 3 Jesus was "transfigured" before the three disciples, "and his raiment became shining, exceeding white as snow, so as no fuller on earth can whiten."¹ In 9:4 Moses and Elijah "were talking with Jesus," thus signifying that they, representing the law and the prophets, thoroughly approve of him, i. e., that Christianity is thoroughly consistent with the "law and

¹ This was probably based upon Paul's comparison in II Cor. 3:7, 8; see ante, §126.

the prophets" of Hebrew scripture. In 9:7 there appears the cloud as it did on Mt. Sinai and out of the cloud the voice bestowing the divine approval; while in 9:8 Moses and Elijah have disappeared, leaving Jesus alone, signifying that Christianity has now replaced both the law and the prophets as their complete fulfilment.

Notice the foolish and stupid suggestion which Mark puts into the mouth of Peter in 9:5, 6, that the three disciples would build three tents; one each for Moses, Elijah and Jesus to live in!

The passage in Matthew is substantially as it is in Mark. Luke explains that Moses, Elijah and Jesus talked about the "decrease which he [Jesus] was about to accomplish at Jerusalem." And adds at the end of the passage that the three disciples "held their peace, and told no man in those days any of the things which they had seen;" see post, §§341, 438.

§220. "Elias [Elijah] is indeed come"

9:9-13. (Cf. Mt. 17:9-13.) And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11 And they asked him, saying,

Why say the scribes that Elias must first come?

12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

The reference in 9:11 is to Mal. 4:5, 6, already discussed; see ante, §4. Mark does not expressly identify John the Baptist as Elijah, but the inference is plain. Matthew does not trust to inference but says expressly; "then understood the disciples that he spake unto them of John the Baptist;" Mt. 17:13; see post, §342. The entire passage is omitted by Luke, and John represents John the Baptist as denying that he was Elijah; Jo. 1:21; see post, §520.

§221. Casting out an unclean spirit where the disciples had failed

9:14-29. (Cf. Mt. 17:14-20; Lu. 9:37-43a.) And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to *him* saluted him.

16 And he asked the scribes, What question ye with them?

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

18 And wheresoever he taketh him, he teareth him; and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up; and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

In Ex. 32:15-24 is told the story of how Aaron, while Moses was receiving the law on Mt. Sinai, made the golden calf for the people of Israel to worship and of Moses' indignation when he came down from the mount and learned of it: "And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing; and Moses' anger waxed hot, and he cast the tables out of his hands and brake them beneath the mount." Similarly, Jesus is indignant and rebukes his disciples because they could not cast the unclean spirit out of the boy during his absence on the mount of transfiguration.

If the story has any further significance it is probably that while usually it was easy to convert Gentiles to Christianity, there were some Gentiles who were deaf to the ordinary Christian appeal and special efforts were necessary to effect a conversion: "this kind can come forth by nothing but by prayer and fasting."

Matthew and Luke also tell the story but leave out many of the details; see post §§343, 439.

§222. Jesus again predicts his death and resurrection

9:30-32. (Cf. Mt. 17:22, 23; Lu. 9:43b-45.) And they departed thence, and passed through Galilee; and he would not that any man should know *it*.

31 For he taught his disciples, and said unto them, The Son of man is

delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

In the initiation rite the ceremonial resurrection probably took place within a few minutes or at most a few hours, after the ceremonial crucifixion. But in historizing the character of Jesus and telling the story of the development of Christianity, in which the crucifixion came to represent the rejection of Christianity by the Jews and the resurrection its success in spite of such rejection, such a brief period would be inappropriately short. The three day period almost certainly comes from Hos. 6:1, '2: "Come, and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight;" see ante §6.

§223. "And he took a little child and set him in the midst of them"

9:33-37. (Cf. Mt. 18:1-5; Lu. 9:46-48; see also Mt. 10:42; 20:26, 27; 23:11, 12; Lu. 10:16; 18:15-17; 22:26.) And he came to Capernaum;

and being in the house he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: for

by the way they had disputed among themselves, who *should be* the greatest.

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all.

36 And he took a child, and set

him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me; and whosoever shall receive me, receiveth not me, but him that sent me.

At the time that Paul was writing his letters, a convert from heathendom to Judaism was commonly referred to figuratively as a "little child" because, like a child, he had just barely learned or must still learn the Jewish law; see ante §70. In several instances Paul adopts the same term to refer to new Gentile converts to Christianity and in the present passage Mark follows the Pauline usage with dramatic effectiveness. That the reference is not literally to young children is conclusively shown by 9:42 infra: "one of these little ones that believe on me."

In substance Mark is saying that the new Gentile converts to Christianity, though they have not had the advantages of the discipline of the Jewish law, as the Jewish Christians have had, are really entitled to greater consideration than are the conservative Jewish Christians, symbolized by the twelve disciples, because they are accepting Christianity with humility and thankfulness and are doing their work in the organization without ambitiously contending for place and power therein.

§224. "For he that is not against us is on our part"

9:38-40. (Cf. Lu. 9:49, 50.) And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us.

39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40 For he that is not against us is on our part.

In Gal. 1:1 Paul says he was not made an apostle by any one else but undertook his mission to the Gentiles because of an irresistible inner compulsion; see ante §24; from this and other passages it is clear that at least some

of the conservative party at Jerusalem were reluctant to recognize his claim to apostleship. The reference, therefore, in 9:39, is almost certainly to Paul who was "casting out devils," i. e., converting Gentiles, though he "followeth not us," i. e. was not acting entirely in harmony with the conservatives.

§225. "And if thy hand causeth thee to stumble, cut it off"

9:41-50 (Cf. Mt. 18:6-9; 10:42; 5:13; Lu. 17:1, 2; 14:34, 35.) For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

44 Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter

halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

48 Where their worm dieth not, and the fire is not quenched.

49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.

50 Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

In 9:42 a reward is assured in the new social era, to those who treat with consideration any Christian, including, of course, the Gentile Christians. In 9:42 punishment is inferentially threatened to those who cause the new Gentile converts to stumble—obviously referring to those conservative Jewish Christians who had been urging the Gentile Christians to be circumcised and observe part of the Jewish ceremonial law; see ante §§72, 75.

From discussing persons who cause other persons to stumble, Mark passes easily, in 9:42, to things which cause persons to stumble, the reference here probably being to the Jewish ceremonial law which was preventing the Jewish Christians from giving their entire allegiance

to Christianity. In substance Mark says that even if the Jewish law were as dear to them as a hand or a foot or an eye, it is better to give up insisting upon its observance by the Gentile Christians rather than to risk being rejected from the Christian organization ("cast into hell") after the new social order is established.

The reference in 9:44, 48 is to the refuse heap outside the city gates, where the offal was being eaten by worms and the other part of the heap was burned. Those who will be rejected from the Christian organization after the coming of the new social era will be in a position similar to the refuse outside the city gates.

In 9:49 Mark, having talked about the fire which burns refuse turns naturally to the fires of persecution which shall burn away the dross and have the same preservative effect as salt has in preserving the sacrificial meat.

It is clearer to consider 9:50 in connection with Mt. 5:13: "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Here, again, the reference is to the conservative Jewish Christians who were in danger of losing their preservative power (Christianity) by their blindly insisting that the Gentile Christian converts observe the Jewish law. The last clause in Mark "and have peace one with another" is a counsel of peace toward Gentile Christians, addressed to the conservative party.

§226. The question about divorce

10:1-12. (Cf. Mt. 19:1-12; 5:31, 32; Lu. 16:18.) And he arose from thence, and cometh into the coasts of Judea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

2 And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him.

3 And he answered and said unto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put *her* away.

5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

6 But from the beginning of the creation God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife;

8 And they twain shall be one

flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together let not man put asunder.

10 And in the house his disciples asked him again of the same *matter*.

11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

The reference in 10:4 is to Deut. 24:1, 2. "When a man hath taken a wife and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her; then let him write her a bill of divorcement, and give it in her hand, and send her out of the house. And when she is departed out of his house, she may go and be another man's wife."

In I Cor. 7:10, 11 Paul gave it as the settled policy of the church that "the wife depart not from her husband and the husband leave not his wife;" see ante §106. That Paul had in mind only marriages where both husband and wife were Christians is shown by I Cor. 7:12-15 where he gives his own personal opinion that in case of mixed marriages the Christian spouse is not to leave the non-Christian husband or wife; "Yet if the unbelieving departeth, let him depart: the brother or sister is not in bondage in such cases."

Mark thus goes beyond Paul in denying divorce absolutely with no provision as to mixed marriages.¹ But the rule was apparently found to be too stringent and was modified by Matthew so as to permit divorce on the basis of sexual misconduct of the wife. Mt. 5:32; 19:9: "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and

¹ The phrase in 10:9 "What therefore God hath joined together let no man put asunder" may perhaps restrict the applications of the saying to purely Christian marriages.

whoso marrieth her which is put away doth commit adultery;" see post §§276, 352. Whether Matthew meant to include by the term "fornication" sexual irregularity before marriage is not clear. Luke omits the entire incident and it seems likely that the isolated verse, Lu. 16:18, was a later insertion, based upon Mark.

The last verse, 10:12, is not found in Matthew; it was probably added later when Mark came to be used in Gentile congregations, because the wife was allowed to divorce the husband only in Roman, not in Hebrew law.

It is to be noted that the divorce allowed by Hebrew or Roman law was dependent merely upon the decision of the divorcing spouse and therefore unlike the divorce by a judicial tribunal, with which we are familiar today.

§227. Jesus blesses the little children, i. e. the Gentile converts

10:13-16 (Cf. Mt. 19:13-15; Lu. 18:15-17.) And they brought young children to him, that he should touch them; and *his* disciples rebuked those that brought *them*.

14 But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to

come unto me, and forbid them not; for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, **put *his* hands upon them**, and blessed them.

Here again Mark dramatically portrays the conflict between the liberals and the conservatives, the latter rebuking the former for bringing in Gentile converts, and the supernatural sanction being given to the liberal position by Jesus' pronouncement and blessing. That the term "little children" is not meant to be taken literally is shown by the sentence "for of such is the kingdom of God;" the Christian organization was certainly not composed of children of tender years, but by the time that Mark was written, it was composed largely of Gentile converts. This interpretation is still further reenforced by the statement that the disciples rebuked those who

brought the little children; how perfectly absurd to keep young children away from Jesus in any event and especially in view of the passage 9:33-37 where "he took a little child and set him in the midst" of the disciples and identified himself with the child. If he was so friendly with children why keep them away?

§228. For he had great possessions"

10:17-31. (Cf. Mt. 19:16-30; 20:16; Lu. 18:30; 13:30.) And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? *there is none good but one, that is, God.*

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were aston-

ished at his words. But Jesus answered again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them saith, With men *it is* impossible, but not with God: for with God all things are possible.

28 Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's.

30 But he shall receive a hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

31 But many *that are* first shall be last; and the last first.

Taken literally this passage is in the highest degree absurd. To urge a man of wealth to distribute it as alms among the poor and thus impoverish himself and then go around the country living off the alms given by others is nothing less than ridiculous. Of what real and permanent value to the poor would it be to distribute alms among

them and of what value would it be to the rich man to become poor and a charge upon others? Since the passage is worse than silly if taken literally it must have been meant in a figurative sense. And this is made even clearer by 10:26: "And they [the disciples] were astonished out of measure, saying among themselves, who then can be saved?" The Jews did not expect the wealthy, as such, to be certain to have a place in the Messianic kingdom, but those that kept the Jewish law; so why should the disciples be astonished? And surely no one would seriously contend for a literal interpretation of 10:30: "But he shall receive a hundred fold now in this time, houses and brethren and sisters, and mothers and children and lands."

The real explanation here is that the "great possessions" referred to in 10:22 are not those of material wealth, but the peculiar wealth of the Jews as recited in Rom. 9:4: "Who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;" see post §670. This conclusion is fortified by the statement of 10:19, 20 that the man of great possessions had kept the commandments from his youth up—i. e. had been a devout Jew. And since he kneels to Jesus and addresses him as "Good Master" it is obvious that we have here another dramatic portrayal of the conservative Jewish Christians who are reluctant to share their rich spiritual heritage with the poor—i. e. the Gentiles who wish to become Christians—even though such sharing would make them none the poorer, and who are told inferentially that otherwise they will have no part in the new social order.

In 10:18 Mark has Jesus say: "Why callest thou me good? there is none good but one, that is, God." The probable explanation of this is that it is a declaration that the Christians do not claim for their teachings that

they have all the truth, but merely that their teachings are true as far as they go.

The significance of 10:28-30 is that Jesus gives no assurance to Peter or any of the other disciples that they are to have any part in the new social order¹ but lays down a test—"for my sake and the gospels"—which, taking into consideration the various passages in the earlier part of Mark, could only be met by those Jewish Christians who cordially welcomed the Gentiles into the organization and shared with them their spiritual heritage. Note the oriental exaggeration in 10:30: even before the establishment of the new social order the true Christian would be more than repaid in individual happiness, in spite of persecutions. The postponement of "eternal life" till after the coming of the new social era is not always the usage in the synoptic gospels; see post §354.

The meaning of 10:31 is that in the new social order those who are now rated lowest in the Christian organization, i. e., the Gentile Christians, will have a preferred place; while many of those who are now first, i. e., the conservative Jewish Christians, will be last, either having slight influence therein or wholly excluded therefrom.

§229. Jesus again foretells his death and resurrection

10:32-34. (Cf. Mt. 20:17-19; Lu. 18:31-34.) And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33 *Saying*, Behold, we go up to

Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him, and the third day he shall rise again.

¹ There is such assurance in Mt. 19:28 "And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye shall sit upon twelve thrones, judging the twelve tribes of Israel." The fact that the promise is made to all, including Judas Iscariot, would seem to indicate that the verse is a later insertion in Matthew; see post §354.

This is substantially the same as the two previous predictions, Mk. 8:31 and Mk. 9:30-32, except that it gives even more details than the second prediction, just as the second gave more details than the first. Popularly, the Hebrew prophets were reputed to have been able to foretell events which later came to pass. Naturally, therefore, Jesus is represented as predicting his own crucifixion and resurrection in order to parallel or surpass this reputed ability of the prophets.

§230. The ambition of James and John

10:35-45 (Cf. Mt. 20:20-28.)
And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?
37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

40 But to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom it is prepared.

41 And when the ten heard *it*, they began to be much displeased with James and John.

42 But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

In the beginning of Paul's letter to the Galatians where Paul recounts his first visit to Jerusalem, Peter is obviously the leader of the Jerusalem Christians: Gal. 1:18: see ante §29. Some fourteen years later when Paul again goes to Jerusalem, the order of precedence is James and Peter and John: Gal. 2:9; ante §36. Obviously Peter had been displaced by James. Anxious to include something discreditable to James because of his attitude toward the Gentile Christians as shown by his message to Peter at

Antioch (see Gal. 2:11; ante §38), Mark tells this story of the ambition of James and John as a background for a sermon on humility. Matthew softens the story somewhat by having the request made by the mother instead of James and John themselves while Luke and John omit the story entirely; see post §357. The incident was not as necessary to the entire story as was that of Peter's denials and therefore could be easily omitted by Luke. Whether there was really anything in the replacement of Peter by James which reflected on the character of the former we have, of course, no means of knowing; it might have been merely a question of fitness for a position that had become largely administrative and for which the wholly conservative James was temperamentally better qualified than the brilliant but somewhat unstable Peter.

The last phrase of 10:45—which has been copied in Mt. 20:28—expresses an idea that is quite prevalent in the third period of speculation; it is therefore almost certainly a later insertion.

§231. The blind man near Jericho

10:46-52 (Cf. Mt. 20:29-34; Lu. 18:35-43.) And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* Son of David, have mercy on me.

48 And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* Son of David, have mercy on me.

49 And Jesus stood still, and com-

manded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

50 And he, casting away his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

In no place in Mark is there any direct statement that Jesus is the son of David. Here the blind beggar and later those who went before and followed after at his

entrance into Jerusalem (11:10) greet him as the son of David without either remonstrance or approval; apparently Mark is feeling out his readers on this question in the same way as he did on the question of whether the daughter of Jairus was really dead or not; §202.¹ Since there is no approval by Jesus here there is no inconsistency with Mk. 12:35-37 where there is the equivalent of an emphatic assertion that Jesus is not the son of David; see post §239.

Mark had already told the story of the healing of a blind man near Bethsaida (Mk. 8:22-26), with a detailed description of how the cure was accomplished. Both Matthew and Luke omitted that story but they relate this one, where the cure is effected merely by the spoken word. As Matthew tells the story there were two blind men instead of one—perhaps to compensate for having omitted the story of the blind man near Bethsaida; see post §358, 488.

§232. The triumphal entry into Jerusalem

11:1-11. (Cf. Mt. 21:1-11; Lu. 19:29-38; Jo. 12:12-19.) And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*.

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door

without in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

8 And many spread their garments in the way; and others cut down branches off the trees, and strewed *them* in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord:

¹ Similarly, it is the bystanders and not Mark himself who speak of Jesus as a carpenter and speak of his mother and brethren and sisters; see ante §194.

10 Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

11 And Jesus entered into Jeru-

salem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

Jesus having been declared by Peter to be the Messiah (see ante §216) he is now represented as making a triumphal entry into Jerusalem, riding upon a "colt whereon never man sat." Matthew substitutes for this rather unmanageable beast "an ass and a colt with her" and explains, Mt. 21:4,5: "All this was done that it might be fulfilled which was spoken by the prophet: saying, Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek and sitting upon an ass, and a colt the foal of an ass;" see post §359. Just how it would be any easier to ride two animals at one and the same time than to ride an unbroken colt, Matthew does not explain; Luke merely says "colt" and John "an ass's colt;" see post §§491, 557. Matthew's reference is to Zech. 9:9, a bit of Hebrew poetry; Matthew apparently did not understand that the last line was merely a repetition of the previous line in order to make the stanza complete. This is the American Revised Version translation of Zech. 9:9: "Rejoice greatly, O daughter of Zion: shout, O daughter of Jerusalem: behold, thy King cometh unto thee; he is just and having salvation; lowly, and riding upon an ass, even upon a colt the foal of an ass."

The horse was the symbol of war and the ass the symbol of peace. It was highly appropriate, therefore, that Jesus be represented as riding upon an ass, because Christianity did not seek world dominion through force but by peaceful methods of persuasion.

§233. Cursing the barren fig tree and cleansing the temple

11:12-25 (Cf. Mt. 21:12-22; Lu. 19:45-48.) And on the morrow, when they were come from Bethany, he was hungry:

13 And seeing a fig tree afar off

having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it*.

15 And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves;

16 And would not suffer that any man should carry *any* vessel through the temple.

17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

18 And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

19 And when even was come, he went out of the city.

20 And in the morning, as they passed by, they saw the fig tree dried up from the roots.

21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

22 And Jesus answering saith unto them, Have faith in God.

23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.

25 And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses.

In order to make the story of cursing the fig tree as plausible as he can, Mark postpones the withering till the next day, in the meantime telling the story of the cleansing of the temple. Matthew is not so cautious; Mt. 21:19: "and immediately the fig tree withered away;" see post §360. Luke omits the incident.

According to Mark's version, the cursing of a fig tree because it did not bear fruit out of season is so palpably absurd and unreasonable that the last clause of 11:13 "for the time [season] for figs was not yet" must have been originally a marginal note by some literal minded copyist who thus pointed out that since—according to the story—it was spring time the figs had not yet had a chance to ripen; later, this note crept into the text. Mark was so interested in thinking out the incident that it probably never occurred to him that he was placing it in the wrong season of the year; he had not needed to be careful of this in the earlier chapters because in them no particular time of the year had been mentioned.

This is the only incident in the gospels where Jesus is represented as destroying anything and was probably meant to parallel the story of the plagues which Moses brought upon the Egyptians; Exodus, chaps. 7-12. It was obviously meant to apply symbolically to some movement or organization which was concerned chiefly with matters of mechanical rites and ceremonies and was therefore rendering no service to society. Whether the reference was to the conservative party of Jewish Christians who were still insisting that the Gentile Christian converts should observe the Jewish ceremonial law, or to Judaism itself, is not clear. If it was to the former, the implied prediction was fulfilled some hundred years after Mark wrote, when Jewish Christianity went out of existence. If the reference was to Judaism the prediction has never been fulfilled even to this day.

In 11:15-19 Jesus is represented as throwing the money changers out of the temple probably because that was supposed to be one of the activities of the Messiah whenever he should appear, as an assertion of authority over the temple. The incident also helped to give plausibility to the movement among the Jews to destroy him. The first part of the quotation in 11:17 is from Is. 56:6, 7 and it is significant that it is a passage on the subject of welcoming the Gentiles:

"Also the sons of the stranger, that join themselves to the Lord [i. e. Gentile proselytes to Judaism], to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant: Even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all peoples."

The second part of the quotation is from Jer. 7:11.

The passage in 11:23, giving the assurance that one could even cast a mountain into the sea if he believed

thoroughly that he could do it, refers to some apparently insuperable obstacle which confronted Christianity at the time that Mark was writing. It was probably either the difficulty of inducing the conservative Jewish Christians to welcome the Gentile converts into the Christian organization or that of converting enough of the Gentile world to bring about the establishment of the new social era. Neither one, of course, came to pass, in spite of Mark's assurance.

§234. The authority of Jesus challenged by the chief priests and elders

11:27-33 (Cf. Mt. 21:23-27; Lu. 20:1-8.) And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

29 And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was it

from heaven, or of men? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

32 But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

In the answer of Jesus in 11:30 there was no reference to the performance of a single miracle he was supposed to have performed but a direct, straightforward appeal to reason and judgment and common sense. If the chief priests and scribes and elders could not decide from their own experience whether the teachings of John the Baptist were true, what possible use was there of trying to explain to them why the Christians claimed that their organization and its teachings were the substantial fulfilment of the Messianic hope?

§235. The parable of the wicked husbandmen

12:1-12. (Cf. Mt. 21:33-46; Lu. 20:9-19.) And he began to speak unto them by parables. A *certain* man planted a vineyard, and set a hedge about *it*, and *digged a place* for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught him, and beat him, and sent *him* away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.

5 And again he sent another; and him they killed, and many others; beating some, and killing some.

6 Having yet therefore one son, his well beloved, he sent him also

last unto them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed *him*, and cast *him* out of the vineyard.

9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this Scripture; The stone which the builders rejected is become the head of the corner:

11 This was the Lord's doing, and it is marvellous in our eyes?

12 And they sought to lay hold on him, but feared the people; for they knew that he had spoken the parable against them: and they left him, and went their way.

The servants mentioned in 12:2-5 were, of course, the Hebrew prophets, many of whom had—at least according to tradition—suffered martyrdom at the hands of their own people. Since the Christians believed that their teachings were far superior to that of any of the prophets, Mark represents Jesus, the personification and symbol of Christianity, as being not a mere servant but the only son and heir of the Lord of the vineyard. The parable affords Mark another opportunity to have Jesus predict his own death and furnish another reason (see 12:12) for the hostility of the Jews toward him.

The quotation referred to in 12:10, 11 is from Ps. 118:22. The last part of 12:9, "he [the lord of the vineyard] will come and destroy the husbandmen and will give the vineyard to others," is a prediction that Judaism will be destroyed and its place taken by Christianity—a prediction that was only partly fulfilled.

§236. The question as to paying the tribute money to Rome

12:13-17. (Cf. Mt. 22:15-22; Lu. 20:20-26.) And they send unto him certain of the Pharisees and of the Herodians, to catch him in *his* words.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man; for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cesar, or not?

15 Shall we give, or shall we not

give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see *it*.

16 And they brought *it*. And he saith unto them, Whose *is* this image and superscription? And they said unto him, Caesar's.

17 And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at him.

The Christians frankly admitted that temporarily the supremacy of the Roman power must be recognized and submitted to. Their aspiration to world domination must be realized through peaceable persuasion, not through force. How far their success in winning over Gentile converts warranted them in hoping to convert enough more to be able to establish a new social order, we have no means of knowing.

It is interesting to note that Mark states that the question was put by the Pharisees and Herodians—parties that were at such opposite poles on the subject of Roman rule that it would be impossible to frame any answer that would please both. The Pharisees objected to any submission to Rome, though unlike the Zealots they were not ready to use force; the Herodians were thoroughly in favor of Roman rule. Though as a matter of dialectic the answer of Jesus escaped the trap set, it was an answer that pleased neither party.

Perhaps Luke thought it was too unlikely a picture to represent the Pharisees and Herodians cooperating in anything—even in trapping one suspected by both parties; so he says that the question was put by the scribes and chief priests; see post §495.

§237. The question of the Sadducees

12:18-27. (Cf. Mt. 22:23-33; Lu. 20:27-40.) Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

19 Master, Moses wrote unto us, If a man's brother die, and leave *his wife behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

26 And as touching the dead, that they rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

It was a corollary to the Jewish doctrine of a coming Messianic age that when it did arrive, notable persons who had been particularly virtuous and those who had been especially wicked would reappear on earth as human beings, the former to share in the delights and glories of the Messianic kingdom, the latter to be suitably punished for their previous wickedness. Since this doctrine was comparatively new it was rejected by the Sadducees who accepted only the law of Moses, but the Christians apparently took it over along with the main teaching as to the Messianic age; just how they reconciled such a belief with the emphatic declaration that no miracle should be given to "this generation" is not clear. Perhaps they were so accustomed to the expectation that they did not think of its fulfilment as constituting a miracle.

The question propounded here was probably meant to apply only to the resurrected righteous; Lu. 20:35 expressly indicates this—"that are accounted worthy"—and furthermore the resurrected wicked would probably be too busy receiving punishment to have any time for

the marriage relation; see post, §496. We must also suppose that in the hypothetical case put by the Sadducees, the woman and at least two of the men were righteous enough to live again and share the glories of the Messianic kingdom. If such a thing should happen, it would create such an embarrassing situation—a woman with two or more legal husbands—that the Sadducees felt that it showed the whole doctrine of the resurrection too absurd to be seriously considered. The answer, that such resurrected persons would not lead normal human lives as far as marriage was concerned, was the only possible escape from the dilemma.

In 12:26, 27 Jesus adds an argument from scripture to prove that the worthy dead are not so thoroughly dead as to be incapable of returning to earth and living a resurrected life. The argument is highly technical, but probably suitable enough for such a technical subject. Since the new social era never materialized the hypothetical question put by the Sadducees was never put to any practical test.

§238. The greatest commandment

12:28-34. (Cf. Mt. 22:34-40; Lu. 10:25-28.) And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment.

31 And the second *is* like, *namely* this, Thou shalt love thy neighbour

as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question*.

In this passage Mark represents a scribe giving a summary of Judaism at its best but still inferior—in Mark's

opinion—to the liberal Jewish Christian party's conception of Christianity. The liberals had entirely repudiated the whole sacrificial system but the scribe in 12:33 merely declares it to be of less value than love to God and to one's neighbor. The liberal Christians included Gentiles in their definition of "neighbor;" the scribe would not have done so; see Lu. 10:25-37, post §450. According to the Christian teachings one came into harmony with God—i. e., the fundamental principles of the universe—by the acceptance and practice of Kindliness, Humility, Courage, Fair-mindedness; the scribe would have insisted upon the observance of the Jewish ceremonial law, and would have objected to the teaching of Humility.

§239. The Messiah not the son of David

12:35-37. (Cf. Mt. 22:41-46; Lu. 20:41-44.) And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?

36 For David himself said by the Holy Ghost, The LORD said to my

Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord; and whence is he *then* his son? And the common people heard him gladly.

This significant passage has already been referred to and commented upon; see ante, §168. The rhetorical question in 12:37 "David therefore himself calleth him Lord; and whence is he then his son?" is equivalent to the most emphatic declaration that the Messiah is not to be the son of David; further, that he is not to be a historical character at all but "Lord," i. e., God, the fundamental and unchangeable principles of the universe and of human life.

§240. A warning against some of the scribes

12:38-40. (Cf. Mt. 23:1, 6, 7; Lu. 11:43; 20:46, 47.) And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and *love* salutations in the marketplaces,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts:

40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

Both Matthew and Luke have long and scathing denunciations of the scribes and Pharisees as a class; see post, §§369-371, 498; the present passage is the only one of direct denunciation in Mark and it is apparently limited to only those scribes who do certain specified things, namely, those who love to go in long clothing, love salutations in the market places, and the chief seats, etc. At the time Mark was written the Christians were apparently still hopeful of winning over the scribes and Pharisees—a hope that had waned by the time that Matthew wrote.

§241. The widow's two mites.

12:41-44. (Cf. Lu. 21:1-4.) And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

42 And there came a certain widow, and she threw in two mites, which make a farthing.

43 And he called *unto him* his dis-

ciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.

It was no doubt a stock argument urged by the conservative Jewish Christians that the Gentiles should not be taken into the Christian organization on equal terms with the Jews because their own religions were so poverty stricken that they had practically nothing to contribute to the treasury of Christian teachings. This incident and saying constituted Mark's answer to that argument; even if the Gentiles have only a small amount to contribute, they are contributing all they have and they do it so gladly and so whole-heartedly that they are entitled to more credit than the conservative Jewish Christians who are not willing to give their full and undivided allegiance to Christianity.

§242. The prediction of the destruction of the temple and the coming of the new social era

13:1-27. (Cf. Mt. 24:1-31; Lu. 21:5-28.) And as he went out of the temple, one of his disciples saith

unto him, Master, see what manner of stones and what buildings *are here!*

2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives, over against the temple, Peter and James and John and Andrew asked him privately,

4 Tell us, when shall these things be? and what *shall* be the sign when all these things shall be fulfilled?

5 And Jesus answering them began to say, Take heed lest any *man* deceive you:

6 For many shall come in my name, saying, I am *Christ*; and shall deceive many.

7 And when ye shall hear of wars and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall* not be yet.

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these *are* the beginnings of sorrows.

9 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 And the gospel must first be published among all nations.

11 But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

12 Now the brother shall betray the brother to death, and the father the son; and the children shall rise up against *their* parents, and shall cause them to be put to death.

13 And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved.

14 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains:

15 And let him that is on the housetop not go down into the house, neither enter *therein*, to take any thing out of his house:

16 And let him that is in the field not turn back again for to take up his garment.

17 But woe to them that are with child, and to them that give suck in those days!

18 And pray ye that your flight be not in the winter.

19 For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

21 And then if any man shall say to you, Lo, here *is* Christ; or, lo, *he is* there; believe *him* not:

22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

24 But in those days, after the tribulation, the sun shall be darkened, and the moon shall not give her light,

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And then shall they see the Son of man coming in the clouds with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

In 13:2 there is a definite prediction of the destruction of the temple; this actually took place in 70 A. D., and it

has been thought by many that it had taken place before this part, at least, of Mark was written. But when it is considered that Samaria was destroyed in 722 B. C., the ten northern tribes never returning from captivity; that Jerusalem and its temple was destroyed in 586 B. C., and allowed to be rebuilt only because of Cyrus' desire to have Judea as a friendly buffer province; that the Zealots and Pharisees from A. D. 20 to A. D. 65 were so openly hostile to Roman domination that Rome might well be provoked to destroy Jerusalem as the only feasible method of pacifying Judea; when all these things are considered, it seems by no means impossible that Mark might actually have written this before the fall. The phraseology he uses in describing the horrors of the last days of Jerusalem and the temple may well have been taken from Jewish apocalypses of that general period.

In 13:26, 27 Mark represents Jesus as predicting, in highly picturesque phraseology, the establishment of the new social order soon after the destruction of Jerusalem. The Nazarene sect had undertaken not merely to "save the people from their sins" but to save Jerusalem and the temple from destruction, but the scribes and Pharisees would have none of it; and even the conservative Jewish Christian party were insisting that the Gentile Christians undertake the observance of the Jewish ceremonial law. The liberal Jewish Christians therefore apparently decided that the destruction of Jerusalem which was coming through no fault of theirs would be their great opportunity; with the temple and its sacrificial system gone, the conservative Jewish Christians could then be won over to a cordial fellowship with the Gentile Christians; and even the non-Christian Jews might well be attracted to an organization which had preserved all that was ethically best in Judaism—"the fulfillment of the law and the prophets." With the support of substantially all the Jews

the new social era would then be certain of accomplishment. This explains the phrase in 13:26: "and then."

The break in the sequence is so abrupt that 13:10 is almost certainly a later insertion. In 13:11 there is good practical advice; since persecution is carried on by persons who are not reasonable or fairminded, it is impossible to predict beforehand what accusations will be brought and therefore difficult to plan how to meet them. In 13:13 there is an assurance of reward in the new social order for those who remain steadfast to the Christian cause.

The reference in 13:14 is to the profanation of the temple by the Romans. In 13:22 there is a prediction of the arising of false messiahs, i. e., those who would seek by force to overthrow Roman domination; the "signs and wonders" are apparently the obtaining of such strong popular support as to inspire the confidence of even some of the Christians.

§243. "But my words shall not pass away"

13:28-37. (Cf. Mt. 24:32-42; Lu. 21:29-36.) Now learn a parable of the fig tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

30 Verily I say unto you, that this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away: but my words shall not pass away.

32 But of that day and *that* hour knoweth no man, no, not the angels

which are in heaven, neither the Son, but the Father.

33 Take ye heed, watch and pray: for ye know not when the time is.

34 *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:

36 Lest coming suddenly he find you sleeping.

37 And what I say unto you I say unto all, Watch.

It would be difficult to imagine a more confident prediction than that contained in 13:30, 31; the Christian organization must already have made considerable progress at the time that Mark wrote to have inspired such unqualified language.

In 13:32 Mark showed great skill and shrewdness in refraining from setting an exact date for the coming of the new social era. The uncertainty of the period during which it is to be established is the uncertainty of life itself; —“this generation shall not pass away.” This allowed a wide range because there is no clue to the date at which the prediction was supposed to have been made and some human lives might last a hundred years.

There were many advantages in having a fairly certain but possibly long period but no certain date; it avoided, for many decades, the charge that the prediction had entirely failed; and it kept lively the expectation of the rank and file of the Christian organization. This is the significance of the short parable on watchfulness in 13:34-36. The last verse, 13:37, is probably a later interpolation, by some one who wishes to have the injunction to watch applied to later generations.

§244. The conspiracy and the anointing

14:1-11. (Cf. Mt. 26:1-16; Lu. 22:1-6; 7:36-50; Jo. 12:1-8.) After two days was *the feast of the pass-over*, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put *him* to death.

2 But they said, Not on the feast day, lest there be an uproar of the people.

3 And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured *it* on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence, and

have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

10 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

In 14:1-2 Mark seeks to portray the great popularity of Christianity and at the same time to furnish a plausible reason for the necessity of a betrayal by one of the twelve; 14:10, 11. It seems likely that the name "Iscariot" meant "one who surrenders over,"¹ the significance being that it was the attitude of the conservative Jewish Christians toward Gentile converts that had made it impossible to win over the rest of the Jews to Christianity—that had betrayed the liberals into the hands of the scribes and Pharisees.

In 14:3-9 Mark tells the story of the anointing of Jesus—a ceremony absolutely necessary for a full portrayal of Jesus as the Messiah, which means, literally, "the anointed one." The significance of the term lay in the fact that in Israelitish history the ceremony by which their kings were designated as such was an anointing at the hands of a prophet. For example, Samuel anointed Saul to be king; I Sam. 10:1; and later David; I Sam. 16:13; while in I Kings 19:16, Elijah receives the following command; "And Jehu the son of Nimshi shalt thou anoint to be king over Israel; and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room."

Since in the gospel story Jesus did not become king in any ordinary sense, it was a difficult matter to fix the time at which the anointing should be represented as having taken place; Mark places it in the last week before the crucifixion; Matthew and John the week before and Luke several weeks or months earlier still; see post, §§377, 425, 556. It was apparently also a difficult matter to decide who should perform the anointing ceremony. Since most of the Jews had rejected Christianity it could not be represented as having been done by any Jewish prophet or other representative of the Jewish people. Mark and Matthew say simply "a woman;" Luke says a woman who

¹ See *Ecce. Deus*, by Dr. William Benjamin Smith, pp. 306-309.

was "a sinner," i. e., a prostitute, obviously symbolical of that part of the Gentile world that had accepted Christianity; while John says it was Mary of Bethany who in Luke 10:38-42 had symbolized the Gentiles who "sat at the Lord's feet and heard his word." It is conceivable that Mark and Matthew had in mind that same symbolism, since perhaps only a fallen woman would have ventured to enter a private house at meal time on such an errand. It is interesting to note that Mark and Matthew say that the woman poured the ointment on Jesus' head, but both Luke and John say she poured it on his feet. Mark and Matthew have the incident take place in the house of Simon the leper, Luke in the house of Simon the Pharisee and John in the house of Lazarus, Martha and Mary.

All four of the gospel writers agree that the ointment was of very great value. In Gal. 2:10 Paul says that the only caution which the leaders of the Jerusalem church gave to himself and Barnabas was that they should "remember the poor," the conservatives evidently thinking that the liberals were likely to spend too much time and energy and money in making new converts so as to bring about the new social era and to forget their immediate obligation to take care of the poor in their congregations; see ante, §37. Mark here has Jesus give a dramatic endorsement of the liberals' position; there will always be poor to be taken care of by their abler and more fortunate brethren, but the opportunity to bring about a new social order will not last indefinitely. Matthew substantially follows Mark on this point; John takes away the odium of the protest from the other disciples and makes Judas Iscariot, with mercenary motives, the scapegoat, thus destroying the symbolical significance of the story. Luke uses the great value of the ointment for an entirely different purpose which will be explained later; see post, §425.

§245. The communion rite is historized

14:12-25. (Cf. Mt. 26:17-29; Lu. 22:7-30; Jo. 13:1-30.) And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?

15 And he will shew you a large upper room furnished and prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

17 And in the evening he cometh with the twelve.

18 And as they sat and did eat, Jesus said, Verily I say unto you,

One of you which eateth with me shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, *Is it I?* and another said, *Is it I?*

20 And he answered and said unto them, *It is* one of the twelve, that dippeth with me in the dish.

21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

22 And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat; this is my body.

23 And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.

24 And he said unto them, This is my blood of the new testament, which is shed for many.'

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

In I Cor. 11:23b-25 Paul describes the communion ceremony,—i. e., that part of the initiation rite which the Christians had substituted for the Jewish sacrificial system: "The Lord Jesus the same night in which he was betrayed, took bread: And when he had given thanks, he brake it and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me;" see ante, §116.

In the historization of the initiation rite it was necessary that the crucifixion take place in Jerusalem where there could be a trial before both the Jewish and the Roman authorities and Luke explains (Lu. 13:33), "it cannot be that a prophet perish out of Jerusalem;" see

post, §468. Furthermore, the appropriate time for the trial and crucifixion would be the feast of the passover, when large crowds of Jews would naturally be in Jerusalem and where the communion service could be instituted at the close of the eating of the passover supper, for which the communion service was the Christian substitute. It is therefore placed by each of the gospel writers at that place and Mark, Matthew and Luke historize the ceremony substantially as it is portrayed by Paul.

§246. "Before the cock crow twice thou shalt deny me thrice"

14:26-31. (Cf. Mt. 26:31-35; Lu. 22:31-34; Jo. 13:36-38.) And when they had sung a hymn, they went out into the mount of Olives.

27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

28 But after that I am risen, I will go before you into Galilee.

29 But Peter said unto him, Although all shall be offended, yet *will* not I.

30 And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

In Gal. 2:11-14a Paul thus recounts the moral cowardice of Peter at Antioch in at first eating with the Gentile Christian converts and then later withdrawing and separating himself, fearing them which were of the circumcision: "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled with him;" see ante, §38. This change of attitude on the part of Peter and "the other Jews" was probably considered by the liberal Christians as a pivotal event in the history of Christianity: after this time the conservative Jewish Christians, headed by James and Peter and John, refused to accord recognition to the Gentile converts unless they

would also become Jews, thus dividing the Christian organization and making it much more difficult for it to realize its dream of world dominion. It is not strange, therefore, that this conduct of Peter, thus related by Paul, should be thus memorialized and given a prominent place in the gospel story. Since in Paul's account Peter was "fearing them of the circumcision" the incident of the denial was appropriately placed at the time of the trial before the Jewish, not the Roman, authorities.

The reference in 14:27 is to Zech. 13:7: "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts; smite the shepherd and the sheep shall be scattered; and I will turn mine hand upon the little ones." The fact that Mark quoted what he considered to be an appropriate passage from the Hebrew scriptures did not, of course, change the character of Peter's conduct.

Matthew follows Mark almost exactly in this passage, except that he, in common with Luke and John, omits the last word of the phrase in 14:30: "before the cock crow twice." This and other variations by Luke and John will be considered later; see post, §§379, 505, 562.

§247. "Couldst not thou watch one hour?"

14:32-42. (Cf. Mt. 26:36-46; Lu. 22:39-46.) And they came to a place which was named Gethsemane; and he saith to his disciples, Sit ye here, while I shall pray.

33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

36 And he said, Abba, Father, all things *are* possible unto thee; take away this cup from me: neverthe-

less, not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour?

38 Watch ye and pray, lest ye enter into temptation. The spirit truly *is* ready, but the flesh *is* weak.

39 And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the

hour is come; behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

In this passage Mark vividly and dramatically portrays the stupidity of Peter, James and John. Though they had been repeatedly told by Jesus that he was to suffer martyrdom; though they were the chosen witnesses of the transfiguration; though only a few hours earlier they were told that he was to be betrayed that very night, they are so stupid and grossly lacking in understanding, that they can not keep awake to watch even one hour though twice requested to do so! The picture is so sharply drawn and so discreditable to the three leaders that John omits the incident entirely, while Luke softens it beyond recognition by leaving out the requests to watch and saying merely (Lu. 22:45) that Jesus "found them sleeping for sorrow;" see post, §507. It seems quite likely that 14:38b has been interpolated later in order to relieve such a harsh picture by having Jesus say: "The spirit indeed is willing, but the flesh is weak."

§248. The betrayal and arrest

14:43-50. (Cf. Mt. 26:47-56; Lu. 22:47-53; 37, 38; Jo. 18:1-12.) And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead *him* away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, Master; and kissed him.

46 And they *laid* their hands on him, and took *him*.

47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me?

49 I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.

50 And they all forsook him, and fled.

In 14:47-49 is related the story of the cutting off the ear of the high priest's servant, "that the scripture might be fulfilled." The clue to the passage which Mark had in mind is given in Lu. 22:37: "And he was reckoned with

the transgressors;" the passage is in one of the Poems of the Servant of Jehovah, in Is. 53:12: "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sins of many, and made intercession for the transgressors;" see ante, §11.

Luke tells the story with the interesting addition that Jesus heals the servant's severed ear: Lu. 22:51; post, §508. The story of Peter's denial had become such an integral part of the history of the trial and crucifixion by the time that John wrote his gospel that he could not safely omit it; but he endeavors here to compensate for it by telling of Peter's courage in that it was he who drew the sword and cut off the ear! See post, §569.

§249. "But he left the linen cloth and fled from them naked"

14:51, 52. And there followed him a certain young man, having a linen cloth cast about *his* naked *body*; and the young men laid hold on him:

52 And he left the linen cloth, and fled from them naked.

When Mark started to write his gospel in order to satisfy the Jewish demand for miracles, he was confronted by the problem of converting initiation drama into history—of writing about a dramatic character who had played the part of symbolizing and personifying the Christian teachings as if he had been a historical character. He solved the first part of this problem by telling how an individual was baptized by John the Baptist and how this individual "saw the heavens opened and the Spirit like a dove descending upon him"; (Mk. 1:10, see ante, §176). After this time this individual was not merely a human being; he was also the symbol and personification of Christianity as Mark conceived it. This was not particularly difficult; but to write about the ceremonial crucifix-

ion and resurrection as if they had actually occurred was not so easy.

A simple way in which this difficulty might have been met would have been to have the dove reascend into the heavens just before the crucifixion, leaving merely the human being as he was before the dove descended upon him. But this would probably have been too simple, too obvious. Instead of that he adopted in 14:51, 52 a literary device which seems subtle to us today but which was probably intelligible enough to many readers of Mark's own time. It is an assurance to the readers that of course they are to understand that the physical force which will be used on Jesus by the soldiers will not reach the Spirit which had descended upon him at baptism, but merely the physical body—the linen cloth or garment of flesh which is left in the soldiers' hands. The spirit of Christianity—the spirit of Kindliness, of Humility, of Courage, of Fair-mindedness—is of course far beyond the reach of any physical force; it could not be crucified, or killed, but escapes, as does the living person of the young man who leaves the linen garment behind and eludes the soldiers' grasp.¹ That this is the real explanation of 14:51, 52 is fortified by the last words which Mark puts into the mouth of Jesus on the cross: "My God, My God, why has thou forsaken me?;" and by the further fact that the resurrection story in Mark was apparently never finished by him.

§250. The trial before the Jewish authorities

14:53-65. (Cf. Mt. 26:57-68; Lu. 22:54, 55, 63-65; Jo. 18:12-24.) And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.

54 And Peter followed him afar

off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none.

¹ See *Ecce Deus*, by Dr. William Benjamin Smith, pp 111-113, 199.

56 For many bare false witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying.

58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? *what is it which* these witness against thee?

61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him,

Art thou the Christ the Son of the Blessed?

62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest rent his clothes, and saith, What need we any further witnesses?

64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

In 14:64, Mark represents the Jewish Sanhedrin as condemning Jesus to death upon the ground of blaspheming in claiming to be the Messiah. It is at least doubtful whether such a claim really amounted to blasphemy and also whether the Sanhedrin at that time possessed any authority to try capital cases; but Mark and his readers probably knew little and cared less about the Jewish law of blasphemy and the authority which Rome allowed to the Sanhedrin; what Mark wished to do was to portray as dramatically as possible the hostile attitude of Jewish officialdom toward Christianity. In 14:62 the coming of the new social era is announced in the characteristic picturesque language of the Orient.

The statement attributed by the witnesses to Jesus in 14:58 fortifies the conclusions already reached in discussing 13:1-37; see ante §§242, 243. The liberal Jewish Christians had done all they could do to win over the Jews and the conservative Jewish Christians to their own friendly attitude toward the Gentiles, sincerely thinking that it would be the means of saving Jerusalem and the temple from destruction; they not only failed but were also charged with helping to destroy the temple by their repudiation of the Jewish ceremonial law. Thereupon they took the position that the destruction of the temple would

probably advance the interests of liberal Christianity; when the Jews would no longer be able—because of the destruction of the temple—to observe the temple rites and ceremonies, they would likely turn gladly to liberal Christianity which had preserved all that was best in Judaism; and in a very brief time (three days) the Jews and conservative Jewish Christians would be better off than before, with a religion that was not dependent in any way upon the continued existence of a mere building.

§251. Peter's three denials

14:66-72. (Cf. Mt. 26:69-75; Lu. 22:55-62; Jo. 18:25-27.) And as Peter was beneath in the palace, there cometh one of the maids of the high priest:

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is *one* of them.

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them: for thou art a Galilean, and thy speech agreeth *thereto*.

71 But he began to curse and to swear, *saying*, I know not this man of whom ye speak.

72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

The significance of the story of Peter's denials has already been pointed out; see ante §38. In Mk. 14:30 Mark represents Jesus as saying: "Before the cock crow twice, thou shalt deny me thrice;" in 14:68 the cock crows the first time just after Peter's first denial, and in 14:72 crows the second time just after the third denial. The significance of this is that the first crowing should have reminded and warned Peter and perhaps did do so, but he continued with his denials in spite of it. Matthew, Luke and John all soften this by telling of only one crowing, thus eliminating the element of warning to Peter; see post §§383, 509, 571.

§252. The trial before Pilate

15:1-15. (Cf. Mt. 27:1, 2, 11-26; Lu. 23:1-25.) And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate.

2 And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest *it*.

3 And the chief priests accused him of many things; but he answered nothing.

4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Jesus yet answered nothing; so that Pilate marvelled.

6 Now at *that* feast he released unto them one prisoner, *whomsoever they desired.

7 And there was *one* named Barabbas, *which* lay bound with them that had made insurrection with him,

who had committed murder in the insurrection.

8 And the multitude crying aloud began to desire *him to do* as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10 For he knew that the chief priests had delivered him for envy.

11 But the chief priests moved the people, that he should rather release Barabbas unto them.

12 And Pilate answered and said again unto them, What will ye then that I shall do *unto him* whom ye call the King of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15 And *so* Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

The Jewish Sanhedrin had no power to inflict the death penalty, so it was necessary for Mark to represent Jesus as being tried before the Roman procurator or governor; but Mark makes every effort to minimize, as far as possible, the responsibility of Pilate and to emphasize that of the Jews. Thus, although in 15:2 Jesus declares himself to be King of the Jews, Pilate does not regard it as a serious offense—in sharp contrast to the conduct of the high priest (14:63) when Jesus declared himself to be the Messiah—for his question in 15:14, “what evil hath he done?” shows that he does not regard either their accusations or Jesus’ declarations as justifying the death penalty. This contrast is still further heightened by his urging them to choose Jesus as the one Jewish political prisoner to be released at the feast of the passover and their emphatic preference for an insurrectionist and murderer—perhaps a member of the party of Zealots; see ante §14.

After Mark and Matthew were written probably some one pointed out that since Jesus was represented as a Galilean with most of his activities in Galilee, he should have been tried before Herod, King of Galilee. Hence in Lu. 23:6-12, there is the story of how Pilate, when he learned that Jesus was a Galilean, sent him for trial to Herod, who mocked him and sent him back to Pilate; see post §510.

§253. The mockery of the soldiers

15:16-20. (Cf. Mt. 27:27-31; Jo. 19:1-3.) And the soldiers led him away into the hall, called Pretorium; and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his head,

18 And began to salute him, Hail, King of the Jews!

19 And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him and led him out to crucify him.

The evident purpose of this passage was to show that the Roman government was not alarmed about the plans and purposes of the Christian organization; that the sole responsibility was with the Jews, not with the Gentiles, for the rejection of Christianity.

§254. The crucifixion

15:21-41. (Cf. Mt. 27:32-56; Lu. 23:26-49; Jo. 19:16b-37.) And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

23 And they gave him to drink wine mingled with myrrh: but he received *it* not.

24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25 And it was the third hour, and they crucified him.

26 And the superscription of his

accusation was written over, THE KING OF THE JEWS.

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

29 And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days.

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

32 Let Christ the King of Israel

descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias.

36 And one ran and filled a sponge full of vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost.

38 And the vail of the temple was rent in twain from the top to the bottom.

39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

41 Who also, when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.

In 15:21 it is said that Simon the Cyrenian was compelled to carry the cross. Probably the chief, if not the only, significance of this is that none of the disciples were there to carry it—they had all deserted him; another illustration of their cowardly conduct.

Since the disciples were not present to claim the clothing, the soldiers divided it among themselves. In Jo. 19:24 there is quoted for this an appropriate passage from Ps. 22:18: "They part my garments among them and cast lots upon my vesture." Since John tells the story somewhat differently (Jo. 19:23) in order to adjust it to the verse quoted, it is at least doubtful whether Mark or Matthew or Luke had the passage in mind when they wrote; see post §575.

The passage referred to in 15:28 is Is. 53:12, quoted ante §11.

In 15:29-32 there appears again the Jewish demand for a miracle which was the chief reason for Mark's writing the gospel; see ante §166.

Since the Roman soldiers would not be likely to know or care enough about the Hebrew scriptures to be acquainted even with the name of *Ēlias* or *Elijah*, it seems

likely that the persons referred to by Mark in 15:35, 36 were meant by him to be Jews who misunderstood the Aramaic; and if they misunderstood, who was there present to understand correctly and report the matter accurately? The significance of 15:34 has already been pointed out, ante §249.

According to the contention of the liberal Christians, the temple and city of Jerusalem might have been saved if the Jews and the conservative Jewish Christians had adopted the attitude of the liberal Christian party toward the Gentiles. Hence the death of Jesus—symbolizing their final rejection of liberal Christianity—was appropriately accompanied by the rending of the temple veil, as related in 15:38.

Thus far, in Mark's story of the crucifixion one of the twelve disciples denies him three times at the trial before the Sanhedrin; not one of them is present at the trial before Pilate or on the road to the crucifixion, the cross being borne by a stranger; not one is present at the crucifixion itself, so that the clothing is divided among the soldiers; now, in 15:39-41, in order to complete the picture, Mark has a Roman centurion express a favorable opinion of Jesus and some "women looking on afar off"; that is to say, the disciples had much less appreciation of their master than had a heathen officer and much less courage than a group of women! From this we can gather Mark's opinion of the conservative Jewish Christian party.

§255. The burial

15:42-47. (Cf. Mt. 27:57-61; Lu. 23:50-56a; Jo. 19:38-42.) And now when the even was come, because it was the preparation, that is the day before the sabbath,

43 Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God,

came, and went in boldly unto Pilate and craved the body of Jesus.

44 And Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead.

45 And when he knew *it* of the

centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock,

and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene and Mary *the mother* of James beheld where he was laid.

After Jesus was dead the disciples are too cowardly even to come and get his body, leaving this social duty to be performed by another stranger. Contrast with this the conduct of the disciples of John the Baptist, who, we are told in 6:29, when they heard of his death "came and took up his corpse, and laid it in a tomb;" see ante §205.

§56. The incomplete story of the resurrection

16:1-8. (Cf. Mt. 26:1-8; Lu. 23:56b-24:9.) And when the sabbath was past, Mary Magdalene, and Mary *the mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.

2 And very early in the morning, the first *day* of the week, they came unto the sepulchre at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 And when they looked, they saw that the stone was rolled away: for it was very great.

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any *man*; for they were afraid.

For many generations before the rise of the Nazarene sect the Jews had dreamed of and hoped for a Messianic age; and there gradually grew up a belief among many of them that when that age should finally come all those whose lives had been of special piety and righteousness, from Abraham and the other patriarchs down, would be resurrected from the dead and live again in order to share its glories and splendor. Religious leaders fostered this belief as an incentive toward a faithful observance of the Jewish law. When Peter recognized in the Nazarene sect the substantial fulfillment of the Mes-

sianic hope and the sect thereby and thereupon became the Christian organization, this organization not only declared that the long looked for age was imminent, but took over also the accompanying belief in the resurrection of the righteous dead, gave it new symbolic meanings and worked it into the rite by which new converts were initiated into the organization. When Mark undertook to historize this initiation drama his one outstanding difficulty was the historization of the ceremonial resurrection, for the very simple reason that no one had ever seen a resurrection take place. How, then, was it to be represented, this event which was entirely outside of human experience? How was the resurrection to take place and what was to be done with Jesus afterwards? No wonder that Mark faltered and left the story in an unfinished state! Of chapter 16 the last twelve verses—16:9-20—were almost certainly written some hundred years later, in order to complete the story.

§257. The longer attempt to finish the story

16:9-18. (Cf. Mt. 28:9, 10, 16-20; Lu. 24:13-43.) Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

10 And she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

12 After that he appeared in another form unto two of them, as they walked, and went into the country.

13 And they went and told *it* unto the residue: neither believed they them.

14 Afterward he appeared unto

the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

This longer attempt to finish the story was probably made at about the time when Acts was written; a part of

it, 16:12-14, is obviously a summary of Lu. 24:13-43; and another part, 16:15, is a summary of Mt. 28:16-20. The last three verses, 16:16-18, is an echo from The Acts of the Apostles; see post Chapter 14.

§258. The shorter attempt to finish the story

16:19, 20. (Cf. Lu. 24:44-53.)	20 And they went forth, and
So then, after the Lord had spoken	preached every where, the Lord
unto them, he was received up into	working with <i>them</i> , and confirming
heaven, and sat on the right hand	the word with signs following.
of God.	Amen.

This pasage seems to be a short summary of Lu. 24:44-53, which will be discussed post §516.

CHAPTER XI

THE GOSPEL ACCORDING TO MATTHEW

§259. Authorship of the gospel

According to tradition the author of this gospel, which was probably produced some ten or fifteen years after Mark, was the Matthew who is named as one of the twelve disciples, in Mk. 3:18; Mt. 9:9; 10:3; Lu. 6:15; Acts 1:13. Even on the basis of Jesus being a historical character there is difficulty in accepting this tradition as fact, because any one of the twelve disciples would be a very old man by the time that the gospel was produced. But the chief objection is that the author of the gospel is almost as antagonistic as Mark to the conservative Jewish Christians, represented by the twelve disciples. Hence it is quite clear that he was not a conservative but a liberal; of course his name might have been Matthew, but whether it was or not is a matter of no importance. However, for the sake of convenience, the author will be referred to in this book as Matthew.

§260. The genealogy

1:1-17. (Cf. Lu. 3:23-28.) The book of the generation of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac: and Isaac begat Jacob; and Jacob begat Judas and his brethren;

3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

6 And Jesse begat David the king; and David the king begat Solomon of her *that had been the wife* of Urias;

7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

11 And Josias begat Jechonias and

his brethren, about the time they were carried away to Babylon:

12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.

On two occasions in his gospel Mark had represented Jesus as being addressed by others as the son of David, but he had made no statement to that effect, and he had, furthermore, put into the mouth of Jesus a rhetorical question equivalent to an emphatic declaration that the Messiah was not to be the son of David; see ante §§194, 203, 239. But Mark had represented James as a historical character in order to satisfy the Jewish demand for miracles; then why not go one step further and satisfy another popular demand that Jesus be a descendant of David? Matthew answered this question in the affirmative.

There was no direct statement in Mark's gospel that Jesus had any relatives. In Mk. 3:31-35 the context shows that "mother and brethren" were symbolical of the Jews and the conservative Jewish Christians respectively; and in Mk. 6:3 the questions "Is not this the carpenter, the son of Mary, the brother of James and Joses and of Juda and Simon? And are not his sisters here with us?" are put into the mouths of others in order to portray the comparatively humble, non-ecclesiastical origin of Christianity. Conspicuously, no father is mentioned in any way: but if Jesus is to be represented as the descendant of David, he must have a father, because the descent was traced through the male line. Therefore Matthew, probably encouraged and emboldened by the success of Mark's gospel, proceeds to supply Jesus with a father and

grandfathers reaching back not merely to David but to Abraham—a symmetrical genealogy of 42 generations covering some 1200 or 1500 years for a carpenter in an obscure village! In 1:16 the phraseology was probably originally: “And Jacob begat Joseph and Joseph begat Jesus, who is called Christ,” the change to the present form being made necessary by the inclusion of the brief birth story which was obviously inserted later. In the present form of Chapter 1, the genealogy might just as well have been omitted because it is not the genealogy of Jesus but of Joseph and Joseph was not—according to the birth story—the father of Jesus but merely his step father!

§261. The birth story

1:18-25. (Cf. Lu. 2:1-7.) Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19 Then Joseph her husband, being a just *man*, and not willing to make her a public example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a

son, and thou shalt call his name JESUS: for he shall save his people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her first-born son: and he called his name JESUS.

The statement in 1:21 “Thou shalt call his name Jesus, for he shall save his people from their sins” is highly significant because it shows the primary purpose of the Nazarene sect and the reason why they chose Jesus as the symbol for their organization and its teachings.

The reference in 1:23 is to Is. 7:1-16 discussed ante §7. This birth story and that of Luke indicate a desire to adjust Christianity to the ideas of the heathen world which was quite familiar with stories of their great men being the offspring of gods and women.

§262. The wise men from the east

2:1-12. Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet,

6 And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

7 Then Herod, when he had privily called the wise men, inquired

of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed; and, lo the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold and frankincense, and myrrh.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

The birth stories of Matthew and Luke agree that the birth took place at Bethlehem; see Lu. 2:4-7; see post §397. This was highly appropriate because it was apparently also the birth place of David—I Sam. 17:12. Furthermore Matthew quotes in 2:6 as a Messianic prediction a passage from Micah 5:2 which was almost certainly meant by its writer to refer to David himself and not to any of his descendants.

The story of the visit of the wise men from the east was probably meant to portray the very great importance of Christianity to the world and the gifts of gold and frankincense and myrrh symbolized the homage which was due to it from the older—but what they regarded as the inferior—religions of the east.

§263. The flight into Egypt and the slaughter of the children

2:13-18. And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

The quotation in 2:15 is from Hos. 11:1: "When Israel was a child, then I loved him and called my son out of Egypt;" see ante §6. The reference is, of course, to the supposedly pious devotion of the Israelites to the worship of Jehovah in the early days and to their exodus from serfdom in Egypt. It was very far removed from being a Messianic prediction but Matthew uses it as such in order to find material for his narrative and thus sends Joseph with the mother and child on this long and wearisome journey that the prediction may be fulfilled!

The quotation in 2:18 is from Jer. 31:15: "Thus saith the Lord: A voice was heard in Ramah, lamentations and bitter weeping; Rachel weeping for her children refused to be comforted for her children because they were not." According to tradition, Rachel was the ancestress of some of the tribes of Northern Israel and Jeremiah represents her in this poem as lamenting over their being carried into captivity. The next two verses—Jer. 31:16, 17—are a comforting answer to this lamentation, an assurance that the lost tribes will return again: "Thus saith the Lord: Refrain thy voice from weeping and thine eyes from tears; for thy work shall be rewarded, saith the

Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, and they shall come again from the land of the enemy"; see ante §9. Thus the passage has no element whatever of Messianic prediction but Matthew takes it from its context and impresses it into service, making it the scriptural justification for the story of the slaughter by Herod of all the male children under two years of age in Bethlehem and vicinity! Another motive for Matthew's story was no doubt the desire to parallel the story, in Ex. 1:15-2:10, of the birth of Moses and his preservation in spite of an order to the Egyptian midwives to kill all the Hebrew male infants.

§264. The removal to Nazareth

2:19-23. But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt.

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

The Nazarene sect probably took its name from a Hebrew word, "netzer," meaning the true branch because they claimed that they were the true Israelites; see ante §14. There is no mention in any of Paul's letters that Jesus came from Nazareth or from any other place, for the very good reason that to Paul, Jesus was not a historical but a dramatic character. But when Mark undertook to historize the initiation drama it was necessary to give Jesus a home; and what more natural than to coin the name of a town or village from the name of the sect, and place the village in Galilee, especially since most of Jesus' activities were to be represented as taking place in Gali-

lee where there were many hundreds of villages during that period? That "Nazareth" was thus derived from "Nazarene" is indicated by 2:23: "And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." Just what prophets Matthew had in mind is highly uncertain; certainly none of the prophets whose writings make up the present Old Testament, but probably the early Nazarene prophets who chose Nazarene as the name for their sect.

According to Matthew's story the home of Joseph and Mary at the time of Jesus' birth was apparently Bethlehem; Mark, however, had said that Jesus had come from Nazareth to be baptized; it was, therefore necessary to change the family residence to Nazareth; this Matthew does and gives a plausible reason therefor in 2:21, 22, namely, that he feared Archelaus, the son of Herod, who was then reigning in Judea.

§265. John the Baptist

3:1-12. (Cf. Mk. 1:1-8; Lu. 3:1-18.) In those days came John the Baptist, preaching in the wilderness of Judea.

2 And saying, Repent ye: for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judea, and all the region round about Jordan.

6 And were baptized of him in Jordan, confessing their sins.

7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath

warned you to flee from the wrath to come?

8 Bring forth therefore fruits meet for repentance:

9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire:

12 Whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

Mark's gospel was filled with incidents showing his antagonism toward the conservative Jewish Christians, symbolized usually by the twelve disciples whom he represented to be stupid, selfish, ambitious and cowardly; there was no open denunciation of the Pharisees and in Mk. 12:40 the single instance of a warning against the scribes, the context shows that it was limited to those ostentatious scribes, who "devour widow's houses;" see ante §240. In Matthew's gospel, on the other hand, the attitude toward the conservative Jewish Christians is somewhat less severe, as, for example, the softening of the story of the ambition of James and John (see ante §230, post §357); while the scribes and Pharisees are repeatedly and openly denounced as hypocrites, (see post §§369-371). Perhaps this was due not merely to a difference in the attitude of the two gospel writers but indicated a change in attitude of the liberal Jewish Christians after Mark's gospel was written. They probably decided that their real foes were not merely the conservatives, who after all, were Christians, but the privileged Jews who were so bound by tradition that they had rejected Christianity entirely, and whose teaching was responsible for the attitude of the conservative Jewish Christians toward the Gentile converts. In 3:7-10 is the first of these denunciations, this time put into the mouth of John the Baptist and directed against the Sadducees as well as the Pharisees.

In 3:9 there was probably a play upon words, "abhanim" meaning stones and "banim" meaning children. The significance of the verse is that whether one was a child of Abraham did not consist of physical descent or being a Jew but in having the same spirit or attitude as Abraham, and the Jews were not showing this spirit any more than were the dead stones lying all about.

§266. The baptism of Jesus

3:13-17. (Cf. Mk. 1:9-11; Lu. 3:21, 22.) Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all

righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

In Mark's gospel the baptism of Jesus and the descent of the dove from heaven immediately thereafter had been the occasion for the pronouncement of the old coronation formula "thou art my beloved son, this day have I begotten thee," so that after this spiritual begetting he speaks with supernatural sanction; see ante §176. In Matthew's gospel, on the other hand, the story of Jesus as a historical character is pushed back to a physical birth as the descendant of David and of Abraham, with a later insert of a supernatural birth from a virgin, so that from the moment of such physical birth as a child, Jesus is the "Son of God." What then, shall be done with the story of the baptism which is now all but superfluous? It had been too prominent an event in Mark for it to be omitted in Matthew's gospel, so the story of the incident is modified and adjusted; in 3:14 John the Baptist raises the obvious objection that the baptism is unnecessary; while in 3:15 Jesus replies that "it becometh us to fulfill all righteousness." What bit of righteousness could possibly be fulfilled by a mere ceremony is not explained.

§267. The temptations—Matthew's denunciation of the Sadducees, Zealots and Herodians

4:1-11. (Cf. Mk. 1:12, 13; Lu. 4:1-13.) Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward a hungered.

3 And when the tempter came to

him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

In Mark's gospel in its original form there was probably a brief story of a forty day fast to parallel similar stories told of Moses and Elijah; see ante §177. But Matthew, wishing to show the attitude of liberal Christianity toward the various Jewish political groups took this opportunity at the very beginning of Jesus' ministry, to brand as absolutely evil and the invention of the devil the solutions for the political problem of the Jews which were offered by the Sadducees, the Zealots and the Herodians.¹ In order to do this he represents Jesus as being tempted by the various solutions. This must be understood as a somewhat exaggerated literary device, because it would be difficult to imagine the great bulk of liberal Christians as even mildly tempted by solutions so antagonistic to their own.

In 4:3 is set forth the position of the Sadducees: as long as the Roman government allows us to have our own ancestral religion and gives us protection, let us use every opportunity to improve our economic position by trading with the Gentiles—making the stones bread—and be content with that, and let any further ethical problems alone. The answer to this, given in 4:4, is quoted from Deut. 8:3: "And he humbled thee, and suffered thee to hunger,

¹ See Simkhovitch, *Toward the Understanding of Jesus*, pp. 48, 49.

and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live."

The position of the Zealots is given in 4:5, 6: let us fight Rome for independence; even though we are very much smaller and weaker, Jehovah will protect us; has he not in the past miraculously preserved us as a people and will he not continue to do so, as promised in the scriptures? The quotation made by the devil is from Ps. 91:11, 12. The answer to the Zealot position in 4:7 is one of common sense, fortified by a quotation from Deut. 6:16: "Ye shall not tempt the Lord your God as ye tempted him in Massah."

Finally, the solution offered by the Herodians is stated in 4:8, 9: let us cast in our lot with the Roman Empire as an ardent supporter and gain thereby territory and political power. The answer to this in 4:10 is quoted from Deut. 6:13: "Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name."

§268. The residence changed to Capernaum

4:12-17. (Cf. Mk. 1:14, 15; Lu. 4:14, 15, 31a.) Now when Jesus had heard that John was cast into prison, he departed into Galilee;

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim;

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

15 The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles;

16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

Not satisfied with having Jesus move with Joseph and Mary from Bethlehem to Egypt and from Egypt to Nazareth, Matthew again changes his residence to Capernaum in order to fulfill a supposed Messianic prediction in Is. 9:1, 2: "Nevertheless the dimness shall not be such as

was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterwards did more grievously afflict her by way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined." Apparently the only residence mentioned by the other gospel writers is Nazareth.¹ But the passage is significant as showing a desire to find an appropriate passage from the scriptures to sanction laying the scene of most of Jesus' activity in Galilee.

§269. The call of Peter, Andrew, James and John

4:18-22 (Cf. Mk. 1:16-20; Lu. 5:1-11.) And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left *their* nets, and followed him.

21 And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

22 And they immediately left the ship and their father, and followed him.

See ante §179.

§270. Teaching and preaching and healing

4:23-25. And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken

with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

25 And there followed him great multitudes of people from Galilee, and *from* Decapolis, and *from* Judea, and *from* beyond Jordan.

This passage does not occur in any of the other gospels; its obvious purpose is to show the great popularity

¹ The statement in Lu. 4:31a: "And he came down to Capernaum, a city of Galilee" is an equivocal expression that might, perhaps, be construed as a statement of a change of residence.

of Christianity some forty to fifty years before Matthew was writing. It is significant that the healing—i. e. the making of converts—is appropriately mentioned last, as the result of the teaching and preaching.

§271. The sermon on the mount—the beatitudes

5:1-12. (Cf. Lu. 6:20-26.) And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

3 Blessed *are* the poor in spirit: for theirs is the kingdom of heaven.

4 Blessed *are* they that mourn; for they shall be comforted.

5 Blessed *are* the meek: for they shall inherit the earth.

6 Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed *are* the merciful: for they shall obtain mercy.

8 Blessed *are* the pure in heart: for they shall see God.

9 Blessed *are* the peacemakers: for they shall be called the children of God.

10 Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

The meaning of the nine beatitudes, 5:3-11, is much clearer if we substitute for "blessed are" the more accurate translation, "should be happy." The substance of most of the beatitudes is that the "poor in spirit," "the meek," etc., should be happy, not because they *are* poor in spirit, meek, etc., but chiefly because in the new social era they will be appropriately rewarded for their righteousness.

By the "poor in spirit," Matthew is almost certainly referring to the Gentile converts who, at the time that he wrote his gospel, greatly outnumbered the Jewish Christians and made up such a large proportion of the Christian organization that it was only a slight exaggeration to say, "theirs is the kingdom of heaven." They were "poor in spirit," i. e. poor in spiritual things, because they lacked the rich Jewish heritage of the ethical teachings of the prophets and the law. They should be happy because they had already been received into the Christian

organization and therefore would, if they continued to be loyal to it, share the fruit of its expected triumphs.

"They that mourn" were probably those Christians who lamented the loss of cordial relations with their relatives and former friends due to their becoming Christians, (see ante §228, Mk. 10:29, 30), and who would be comforted by gaining new friends in the Christian organization. The phrase may have referred also to those Jewish Christians who lamented the loss of Jewish political independence; they should be happy because in the new social era "the saints" will "manage the world."

Under the social order existing when Matthew wrote, "the meek" were likely to be down-trodden and oppressed; they should be happy because under the new regime every one will be treated justly.

"They that hunger and thirst after righteousness," should be happy because the basis of the new commonwealth is to be righteousness, and their desire therefor will be satisfied.

The fifth beatitude was probably addressed especially to the conservative Jewish Christians; if they will show mercy and consideration to the Gentile converts now, they will be rewarded with mercy in the new social era.

"The poor in heart" "shall see God" in the sense that the new order is to be based upon the fundamental principles of Kindliness, Humility, Courage and Fairmindedness.

"The peacemakers" were probably the liberal Jewish Christians who were striving to bring about cordial relations between Jews and Gentiles and to establish a social order which would be so infused with justice and righteousness as to bring about a permanent peace.

The eighth and ninth beatitudes are in substance one. Those who have been or shall be persecuted for righteousness' sake should be happy because they will receive a great reward in the new regime for their steadfastness

under trial, and also because they can have the consolation that other prophets—probably both Hebrew and Christian—had been treated similarly.

§272. "Let your light so shine before men"

5:13-16. (Cf. Mk. 9:50; 4:21; Lu. 14:34, 35; 8:16; 11:33.) Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set on a hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

The significance of 5:13 has been discussed ante §225; of 5:14-16 in §197.

§273. "Think not that I am come to destroy the law"

5:17-20. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments,

and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

When, in Gal. 3:10, Paul said: "For as many as are of the works of the law are under the curse," he was obviously speaking of the ceremonial, the mechanical part of Jewish law; ante §50. On the other hand, in 5:17-19 "the law" and "these least commandments" refer to its ethical and religious teachings, as shown by the context. The remainder of the chapter is devoted to showing that as to that part of the law, Christianity not only observed all of it with the greatest care, but went beyond it. The substance of 17:20 is that although the scribes and Pharisees have the reputation for being righteous, they are not righteous enough for the Christian organization because

of their emphasis upon ceremonial and minutiae rather than upon matters of ethical and religious importance.

§274. "Whosoever shall say, Thou fool, shall be in danger of hell fire"

5:21, 22. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother

without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

In order to render intelligible the last part of 5:22 it must be read in connection with the phrase in I Cor. 1:23: "unto the Jews a stumbling block and unto the Greeks foolishness;" see ante §92. The warning here is that those who reject Christianity because they regard it as foolish are in danger of being discarded as rubbish when the new social order shall be established; see ante §225.

§275. "Agree with thine adversary quickly"

5:23-26. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary

quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

In I Cor. 6:1-7, Paul had warned his readers against litigating in the heathen courts, saying in I Cor. 6:7: "Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?" See ante §103. In 5:25 Matthew is stating the same idea in the form of an absolute command; make any sort of compromise with your fellow Christian adversary rather than litigate in a Roman court. This was not

thought of by Matthew as a heavy burden because the new social order would soon appear and the Christian saints would then "judge the world;" I Cor. 6:2. The warning in 5:26 seems to be considerably overdrawn, since Roman courts of that period probably gave quite substantial justice.

§276. "Every one that looketh upon a woman to lust after her"

5:27-32. (Cf. Mk. 9:43, 47; 10:11; Mt. 18:8, 9; 19:9; Lu. 16:2.) Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

29 And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement.

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

In 5:27, 28 is another illustration of the way in which Matthew says Christianity not only preserved the ethical teaching of the Mosaic law in condemning the act of adultery, but went further and condemned even the desire to commit the offense.

For a discussion of 5:29, 30, see ante §225; of 5:31, 32, see ante §226.

§277. "Let your speech be Yea, yea; Nay, nay"

5:33-37. Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his

footstool: neither by Jerusalem; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

The prohibition here is not aimed at such profane exclamations as are sometimes excited by anger, indigna-

tion and kindred emotions but to the solemn and deliberate oaths whereby many Jews of that day sought to give additional assurance that their promises and undertakings would be faithfully performed. According to the liberal Christian view the simple promise ought to be enough without any such ceremonial attempts to increase its binding force. The taking of oaths was an instance of that vain and empty ostentation which is so repeatedly condemned in Matthew's gospel; see post §§369-371.

§278. "Resist not him that is evil"

5:38-42. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloak also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

This passage is to be explained in the same way as 5:23-26 ante; see ante §275. When the establishment of a new social order is at stake, there is not time for petty controversies, especially when they are litigated in heathen courts; surrender everything that is asked and more rather than waste precious time and energy on comparative trifles.

§279. "Love your enemies"

5:43-48. Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil

and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more *than others*? do not even the publicans so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

The reference in 5:43 is to Lev. 19:17, 18: "Thou shalt not hate thy brother in thine heart; thou shalt surely rebuke thy neighbor and not bear sin because of him. Thou

shalt not avenge nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself." It will be noted that there is no direct command to hate one's enemy but apparently some of the rabbis in Matthew's time had drawn the inference that it was at least permissible to do so because it was not expressly prohibited; that this represented the attitude of all the rabbis of that period is at least doubtful.

The second reason for loving—i. e. being kindly to—one's enemies, in 5:46, 47, probably sounds stronger today than the first reason, in 5:43, 44, because of the familiar economic parallel; as material comforts and civilization are not possible till an economic surplus has been accumulated by the people generally consuming less than they produce, so the new social order based upon righteousness and kindness can be made possible only by accumulating, in a somewhat similar manner, a large treasury of good will; if one treats kindly only those who treat him in a kindly way, no such accumulation of good will and kindness is possible. The reference in 5:46, 47 to "publicans" and "Gentiles" is obviously to those who did not become Christians and whose righteousness was probably much less than that of the scribes and Pharisees.

A third reason, which is still stronger to the modern mind, for showing kindness even toward one's enemies, is that one can not afford to use up one's energy and time in such a negative and self-destructive occupation as hating anybody; and it is so much more sensible to feel kindly toward one's enemies because he can more effectively and fairly oppose and criticize the acts and conduct and policies and ideas for which his enemies stand, if it is necessary or desirable to do so.

In 5:48 is set the highest possible ethical and religious ideal—that of getting into perfect and complete harmony with the fundamental ethical principles of the universe.

§280. "But when thou doest alms"

6:1-4. Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily

I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

This is one of Matthew's many warnings against ostentation. It is to be noted that there is no command to give alms; it is probably taken for granted that all Christians who were financially able would contribute to the support of the poor in their congregations. The warning is that if this is done ostentatiously in order that others will remark upon the generosity and liberality thus displayed, it is a detriment rather than a benefit to the personality of the giver. In 6:2 is a characteristic example of exaggerated but colorful oriental phraseology; it is more than doubtful that any one literally had a trumpet blown when he dropped coins into the poor box.

§281. The Lord's prayer

6:5-15. (Cf. Lu. 11:1-4; Mk. 11:25.) And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth

what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Here is another warning against ostentation. In 6:9 there is a command to pray; in the corresponding passage in Lu. 11:1 there is no command but merely a request from the disciples to teach them to pray "even as John also taught his disciples;" see post §452; aspiration, whether formal or informal, was no doubt assumed on the part of all who had entered the Christian organization.

Note that the prayer is opened, in 6:9, by an expression of reverence for those fundamental ethical principles and forces with which the human being must make adjustment in order to achieve happiness. It is followed immediately, in 6:10, by the expression of desire for the establishment of the new social order, a matter of the greatest importance to every Christian. If 6:8 is read as a background for 6:11 it shows that "daily bread" was not meant to refer to food for the body, but to the daily development of Christian character. In 6:14, 15 is expressed a deep psychological truth: if one holds grudges for real or fancied wrongs, it operates to deter him from developing properly his own character and personality.

§282. "If thine eye be evil, thy whole body shall be full of darkness"

6:16-34. (Cf. Lu. 11:34-36; 16:13; 12:22-31, 33, 34.) Moreover, when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly.

19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treas-

ures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one; and despise the other; Ye cannot serve God and mammon.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe

the grass of the field, which to day is, and to morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

In 6:16-18 is a warning against fasting ostentatiously but there is no command to fast. The reason for not fasting merely as a ceremonial observance is given in Mk. 2:18-20; Mt. 9:14-17; Lu. 5:33-39, and has already been discussed; see ante §186.

In 6:19-21, in connection with which should be read 6:25-34, Christians are urged to lay the great emphasis, not upon the accumulation of material wealth but upon building up their own characters and personalities which would be beyond the reach of so many of the vicissitudes that affect worldly goods. The fact that wealth in those days could not be invested for the benefit of the community but could only be hoarded or given away made the saying of even greater importance than it is today.

In considering 6:22, 23, it is helpful to read the corresponding passage in Lu. 11:34-36; in that passage is the illuminating additional verse: "Take heed, therefore, that the light which is in thee be not darkness;" see post §454. Here, then, is a warning, addressed to the Jews and conservative Jewish Christians, to be certain that what they consider to be ethical and religious truth really is so; be-

cause if they are smugly contented with what they think is light but really is not light, they are in a worse condition than if they knew that they were in darkness.

In 6:24 Christians are again urged to a wholehearted devotion to the Christian cause and not to waste time and energy upon the comparatively unimportant accumulation of wealth.

The substance of 6:25-34 is that if one does not destroy his vitality and peace of mind by worry but builds up his own character and personality he not only has something which is much more valuable and precious than mere material wealth but he is in a very much better frame of mind to get the things which are necessary for his sustenance and comfort; as it is expressed in 6:33 (Lu. 12:31) "all these things shall be added unto you;" see post §458.

§283. "Judge not that ye be not judged"

7:1-5. (Cf. Lu. 6:37-42.) Judge not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Throughout Paul's epistles and the synoptic gospels there are many appeals to judgment and reason and common sense; for example, I Thess. 5:20, 21: "Prove all things; hold fast to that which is good;" see ante §141. It is obvious, therefore, that in 7:1,2, the word "judge" is used in the same sense as in I Cor. 4:1-5 where Paul says "judge nothing before the time," i. e. with the meaning of condemn, to pass private adverse judgment upon the personal conduct of others; see ante §99. Almost certainly it has special reference here to the critical attitude of the conservative Jewish Christians toward the Gentile con-

verts, and the substance of 7:1-5 is this: If you conservatives are so critical of the Gentile Christians, with respect to their former sexual irregularity and excesses, which they are now endeavoring in good faith to abandon for Christianity, take warning that when the new social era shall be established, your own conduct will be just as severely judged. And, after all, their sins of sexual irregularity and indulgence are mere trifles (motes or specks in the eye) as compared with your own very serious sins of prejudice and unkindliness toward the thoroughly repentant and humble and grateful Gentile Christians.

§284. "Ask and it shall be given you"

7:6-11. (Cf. Lu. 11:9-13.) Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth; and he that seeketh find-

eth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

As if to assure his readers that he himself is not unfair in his praise of the Gentile converts, Matthew hastens to show, in 7:6, that he realizes that there are some Gentiles (dogs, swine) who are so degraded that it is foolish and dangerous to try to reach them with the Christian message.

The standard of conduct and attitude which the Christian organization set up for its members—Kindliness, Humility, Courage, Fairmindedness—was very high and no doubt many complained that it was entirely too high to attain. In 7:7-11 is the answer to this complaint, giving the assurance that those who earnestly seek to raise their lives to that level will succeed. Since fathers give good

gifts to their children is it not reasonable to suppose that the universe of which the fathers are a part, is at least as kindly and generous to those who really seek the Way of Life? That this is the correct interpretation of the passage is shown by the substitution in Lu. 11:13 of "Holy Spirit" for the "good gifts" of Mt. 7:11; see post §453.

§285. The Golden Rule

7:12. (Cf. Lu. 6:31.) Therefore all things whatsoever ye would that men should do to you, do ye even	so to them: for this is the law and the prophets.
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The Golden Rule is often referred to as if it were, in and of itself, a brief summary of Christianity, but this is a misconception. Without the background of the fundamental Christian teachings—i. e. unless "you" accept and practice Kindliness, Humility, Courage and Fairmindedness—it is difficult to see that the rule itself carries much meaning. But in the hands of the early Christians who were engaged in the long process of proving and testing all things and holding fast to that which was good, it probably was one of their most valuable tools.

§286. "Enter ye in at the strait [narrow] gate"

7:13, 14. (Cf. Lu. 13:24.) Enter ye in at the strait gate: for wide <i>is</i> the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:	14 Because strait <i>is</i> the gate, and narrow <i>is</i> the way, which leadeth unto life, and few there be that find it.
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Although in 7:7-11 there was the assurance that all who really and earnestly tried could attain to the Christian standard, there is an admission, in 7:13, 14, that the number who were actually attaining it was relatively small. Just how the Christian organization could hope to "manage the world" with the "few" that were able to get through the narrow gate and find the Way of Life, Matthew does not explain.

§287. "By their fruits ye shall know them"

7:15-23. (Cf. Lu. 6:43-46.) Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

This is one of the many appeals to experience, observation, reason and common sense to be found in the gospels. The substance of the passage is: compare the results of the teachings of the liberal Christians with the results of the teachings of the conservative Christians. Matthew here calls them "false prophets"; Paul had called them "false apostles, deceitful workers, transforming themselves into the apostles of Christ"; 2 Cor. 11:13, ante §133. In 7:21-23 is a warning that the mere gaining of converts among the Gentiles by such false prophets in the name of Christianity ("by thy name cast out devils") will not avail them when the new social order is established. For the significance of 9:19 see ante §225.

§288. The house built upon a rock

7:24-29. (Cf. Lu. 6:47-49.) Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock.

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a

foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29 For he taught them as one having authority, and not as the scribes.

The obvious purpose of this passage is to furnish added emphasis to the previous teachings in order to induce acceptance of them.

§289. Healing the leper

8:1-4. (Cf. Mk. 1:40-45; Lu. 5:12-16.) When he was come down from the mountain, great multitudes followed him.

2 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

See ante §183.

§290. Healing the centurion's servant

8:5-13. (Cf. Lu. 7:1-10.) And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

10 When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven:

12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the selfsame hour.

The story of this incident is not in Mark; it is possible that the centurion—who is, of course, a Gentile—was an actual historical personage who had been converted to Christianity after Mark's gospel was written. But in any event he is used here to portray dramatically the meekness and humility and gratitude with which even Gentiles of some importance were accepting Christianity.

In 8:11, 12 it is solemnly declared that in the new social order, when Abraham and Isaac and Jacob are resurrected in order that they may live once under ideal conditions, many Gentiles ("from the east and from the west") will be among those who will "manage the world," while many of the Jews ("the sons of the kingdom") will be excluded and will weep and gnash their teeth because of such exclusion.

§291. "Himself took our infirmities and bare our sicknesses"

8:14-17. (Cf. Mk. 1:29-34; Lu. 4:38-41.) And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

16 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.

See ante §182.

§292. "The Son of man hath not where to lay his head"

8:18-20. (Cf. Lu. 9:57, 58.) Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19 And a certain scribe came, and

said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

Matthew went far beyond Mark in historizing the character of Jesus; provided him with a father, a genealogy and a birth place. He now thinks it desirable to throw out a warning to intelligent readers that they are not to take the historization literally; the Son of man had not where to lay his head because there was no physical body or head that needed to be rested.

There is another possible explanation. It may be another reference to the vexing question of the support of the Christian workers. Paul had argued strenuously that

the communities should support properly "those who served them in spiritual things." Matthew here presents the other side: the worker must not expect anything besides mere support; the scribe had been accustomed to having his own house; that must be given up if he undertakes the life of a Christian missionary.

§293. "Let the dead bury their dead"

8:21, 22. (Cf. Lu. 9:59, 60.) And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me; and let the dead bury their dead.

This passage is made much clearer if read in connection with the two verses which immediately follow the corresponding passage in Luke's gospel; Lu. 9:61, 62: "And another also said, Lord, I will follow thee: but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God;" see post §444.

The substance of the four verses is that it is not only the paramount but the sole duty of the Christian to use all his available time and energy to try to bring about the new social era. He owes undivided allegiance to the Christian organization and its teachings; and therefore he should not waste any time or energy in fond remembrances of the mechanical rites and ceremonies of the Jewish law or other non-Christian religious observances to which he was formerly attached.

§294. Stilling the tempest

8:23-27. (Cf. Mk. 4:35-41; Lu. 8:22-25.) And when he was entered into a ship, his disciples followed him.

24 And, behold, there arose a great tempest in the sea, inasmuch

that the ship was covered with the waves: but he was asleep.

25 And his disciples came to him, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why

are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

See ante §200.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

§295. Casting out the legion of unclean spirits

8:28-34. (Cf. Mk. 5:1-20; Lu. 8:26-39.) And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

30 And there was a good way off from them a herd of many swine feeding.

31 So the devils besought him, saying, If thou cast us out, suffer

us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought *him* that he would depart out of their coasts.

See ante §201. Note that there are two possessed with devils instead of one, probably to compensate for omitting the story of healing the man in the synagogue; see ante §180.

§296. Forgiveness of sins—curing the paralytic

9:1-8. (Cf. Mk. 2:1-12; Lu. 5:17-26.) And he entered into a ship, and passed over, and came into his own city.

2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer, thy sins be forgiven thee.

3 And, behold, certain of the scribes said within themselves, This man blasphemeth.

4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

5 For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitudes saw *it*, they marvelled, and glorified God, which had given such power unto men.

See ante §184.

§297. Jesus eats with publicans and sinners

9:9-13. (Cf. Mk. 2:13-17; Lu. 5:27-32.) And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

10 And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw *it*, they said unto his disciples, Why eateth your master with publicans and sinners?

12 But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

See ante §185.

§298. The question about fasting and putting new wine into old bottles

9:14-17. (Cf. Mk. 2:18-22; Lu. 5:33-39.) Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

16 No man putteth a piece of new cloth unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

See ante §§186, 187.

§299. The raising of Jairus' daughter and healing the woman with an issue of blood

9:18-26. (Cf. Mk. 5:21-43; Lu. 8:40-56.) While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and *so did* his disciples.

20 And, behold, a woman, which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment:

21 For she said within herself, If

I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And the fame hereof went abroad into all that land.

See ante §202.

§300. Healing two blind men and casting out a devil from a dumb man

9:27-34. (Cf. Mt. 12:24, Mk. 3:22, Lu. 11:15.) And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* Son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened;

and Jesus straitly charged them, saying, See *that* no man know *it*.

31 But they, when they were departed, spread abroad his fame in all that country.

32 As they went out, behold, they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

34 But the Pharisees said, He casteth out devils through the prince of the devils.

These two incidents are told only by Matthew. For a discussion of 9:33, 34 see ante §193.

§301. "But when he saw the multitudes, he was moved with compassion"

9:35-38. And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

36 But when he saw the multitudes, he was moved with compassion on them, because they fainted,

and were scattered abroad, as sheep having no shepherd.

37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers *are* few;

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

In 9:35 there is no mention of the casting out of devils, so that the reference in 9:36 is to the multitudes of Jews who had in the scribes and Pharisees and priests little or no real spiritual leadership—sheep without a shepherd.

§302. Sending out the twelve

10:1-15. (Cf. Mk. 6:6b-13; Lu. 9:1-6.) And when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alphaeus, and Leb-deus, whose surname was Thad-deus;

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:

6 But go rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

9 Provide neither gold, nor silver, nor brass in your purses;

10 Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

11 And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence.

12 And when ye come into a house, salute it.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

See ante §204.

One of the special purposes of Matthew's gospel was to show that Christianity was offered to the Jews before it was offered to the Gentiles and that the Jews should not complain if after they had rejected it the Christian leaders turned to the heathen. Hence when Matthew tells the story of the sending out of the twelve they are represented as being instructed not to go to the Gentiles or to the Samaritans, but to "go rather to the lost sheep of the house of Israel." The two verses—10:5, 6—do not occur in any of the other gospels.

In 10:15 the "judgment" referred to is that which will accompany the ushering in of the new social order. Since it was not expected that there would be any notable righteous from the wicked cities of Sodom and Gomorrah to be resurrected and live again in the Messianic age,

to individuals or communities that flatly rejected the Christian message would receive no more consideration than would those cities when the new order should be established. For the story of the destruction of Sodom and Gomorrah see Gen 18:20-19:29.

§303. "Ye shall not have gone through the cities of Israel"

10:16-23. (Cf. Mk. 13:1-13; Mt. 4:1-14; Lu. 21:5-18.) Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 But when they deliver you up, make no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 And the brother shall deliver up the brother to death, and the father the child; and the children shall rise up against *their* parents, and cause them to be put to death.

22 And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved.

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

For a discussion of 10:16-22, see ante §242.

In Mk. 13:30 it was predicted that "this generation shall not pass away" till the new social order will be established; see ante §243. In Mk. 9:1 there was used the substantially equivalent phrase: "There be some of them that stand here who shall in no wise taste of death;" see ante §218. In 10:23 of the present passage, a somewhat different limit of time was fixed, almost, but not quite as indefinite: "Ye shall not have gone over the cities of Israel."

§304. "A disciple is not above his master"

10:24, 25 (Cf. Lu. 6:40; Jo. 13:16.) The disciple is not above his master, nor the servant above his lord.

25 It is enough for the disciple

that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they* call them of his household?

The reference here is to the incident related in Mk. 3:22-30, Mt. 12:22-32; Lu. 11:14-23; for discussion see ante §193.

The substance of the two verses is: since Christianity itself has been accused of being an idolatrous religion, do not be surprised if you are charged with being an idolator.

§305. "What I tell you in darkness speak ye in light" ·

10:26, 27. (Cf. Mk. 4:22; Lu. 8:17; 12:2, 3.) Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops.

See ante §197.

The two verses should probably be read together. Taken by itself, the language in 10:27 would seem to be a permission or command to abandon secrecy at once. But it seems quite unlikely that the Christian organization was ready, at the time that Matthew wrote, to make a public proclamation of all their plans and purposes.

§306. "Fear ye not therefore, ye are of more value than many sparrows"

10:29-31. (Cf. Lu. 12:4-8.) And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing? and one of them shall

not fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

This is an exhortation to courage, with the assurance that if death should come as a result of a courageous stand for Christianity, it will happen according to the workings of the unchanging and eternal laws of the universe which can not possibly be escaped and which it is the Christian's privilege as well as duty to trust to the uttermost. And since the death of the body at some time is in-

evitable it is the part of wisdom for the Christian to develop his soul, i. e. his character and personality, so that he will have a part in the new social era; for even though he should die before its establishment, he would be resurrected and live again under the ideal conditions of the Messianic age.

§307. A warning against cowardice

10:32, 33. (Cf. Mk. 8:38; Lu. 9:26; 12:9.) Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

See ante §218.

§308. "I came not to send peace but a sword"

10:34-37. (Cf. Lu. 12:51-53; 14:26.) Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 And a man's foes *shall be* they of his own household.

37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

Although the ultimate goal of the Christian organization was a new social order, founded upon righteousness and resulting in peace, the immediate effect of the proclamation of the Christian message was not peace but division and strife. Even families were divided, some accepting and some rejecting the Christian teachings. In 10:34-37 is an assurance that these things are inevitable and must be borne. If the Christian is not willing to face being delivered up to death by his own father or mother or by his relatives by marriage he is not worthy to be a member of the Christian organization!

§309. "He that doth not take up his cross"

10:38, 39. (Cf. Mk. 8:34, 35; Mt. 16:24, 25; Lu. 9:23, 24; 14:27; 17:33; Jo. 12:25.) And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

See ante §218.

§310. "A cup of cold water"

10:40-42. (Cf. Mk. 9:41; Lu. 10:16; Jo. 13:20.) He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

See ante §§223, 225; the "little ones" are Gentile converts.

§311. The message to John the Baptist

11:1-6. (Cf. Lu. 7:18-23.) And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2 Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

6 And blessed is *he*, whosoever shall not be offended in me.

One of the outstanding activities of Jesus, i. e. of the Christian organization, was the casting out of devils—the conversion of Gentiles to Christianity. In the list of achievements given in 11:5 there is no mention of the casting out of devils but the substantially equivalent phraseology is used: "the poor (Gentiles) have the gospel preached to them." It is significant that this is placed last, as the very climax of their accomplishments, and that in the very next verse should be the solemn assurance that those Jews who were not offended by the activity of Christianity among the Gentiles had good reasons to be happy because of such an attitude.

§312. "There hath not arisen a greater than John the Baptist"

11:7-19. (Cf. Lu. 7:24-35; 16:16.) And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft *clothing* are in kings' houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he.

12 And from the days of John the Baptist until now the kingdom of

heaven suffereth violence, and the violent take it by force.

13 For all the prophets and the law prophesied until John.

14 And if ye will receive *it*, this is Elias, which was for to come.

15 He that hath ears to hear, let him hear.

16 But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.

19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

In 11:7, 8, there is an apologetic reference to the sturdiness and uncouthness of John the Baptist. In 11:10 is a flat declaration that his coming was in fulfillment of the prediction in Mal. 3:1; while in 11:14 it is stated that he was really Elijah whose resurrection and coming had been predicted in Mal. 4:5, 6.

The purpose of 11:11 was to give a vivid portrayal of the great progress that had been made since the days of John; though no single historical character had arisen who was greater than he, yet Christianity had developed so far beyond the Nazarene sect of the days of John that even minor personages in the Christian organization, at the time that Matthew was writing, were better developed in character and personality than was John.

The meaning of 11:12 is brought out clearly by Goodspeed's translation: "But from the time of John the Baptist until now men have been taking the kingdom of

Heaven by storm and impetuously crowding into it." It is thus another vivid and picturesque statement of the continued popularity of the Nazarene sect and Christianity ever since the days of John the Baptist.

In 11:16-19 is depicted another change that the Christian organization and teaching had undergone. John was an ascetic, but by the process of testing all things it had been shown that fasting for its own sake as a supposed religious observance did not contribute to build up character and personality, and therefore asceticism had been repudiated. The fact that this position also had met with Jewish criticism tended to show that neither criticism was a fairminded one. In the last sentence of 11:19 Matthew shows that he thoroughly understood and appreciated that when John appeared his asceticism and uncouthness were of value as furnishing an emphatic protest against the then prevalent indifference and worldliness.

§313. "Who unto thee, Chorazin!"

11:20-24. (Cf. Lu. 10:13-16.)

Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon

at the day of judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

Paul's letters show that at the time he wrote, there were Christian churches in Galatia, in Thessaly, at Corinth, at Philippi, and at Antioch; and probably in other cities around the east end of the Mediterranean Sea; but apparently there were very few in Palestine, except the struggling mother church in Jerusalem, and it is doubtful if there was much, if any, missionary effort made in either Samaria, Galilee, or Iturea. But when Mark his-

torized Jesus and told, under the veil of miracle stories, of the activity of the Christian organization, he laid the scene of the Gentile part of it, not in the scattered cities where it actually took place, but in Palestine, in order to make the story a dramatic unit as to time and place. After Mark's gospel appeared the question was no doubt raised—perhaps both by those who took the story literally and by those who interpreted it symbolically—as to why it was that there were no churches in the Galileean cities, where, according to Mark, Jesus had taught and healed such great multitudes. The present passage, which appears also in Luke, was meant to give a plausible answer to that question. If the story be taken literally, the Galileans must have been a very superficial lot, indeed, to be attracted in such large numbers but produce no permanent results!

§314. "Neither knoweth any man the Father, save the Son"

11:25-27. (Cf. Lu. 10:21, 22.) At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father; for so it seemed good in thy sight.

27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

The early Christian leaders were for the most part hard-headed laymen; they were not learned in the details of Jewish ceremonial law and they were simple minded enough to look the problems of life in the face and trust the results of their own combined experience and observation as to what really contributed toward the permanent happiness of the individual and the group and to discard everything else. So certain are they of the accuracy of their work that they announce, in 11:27, that they know that what they have discovered is fundamentally and eternally true.

§315. "My yoke is easy"

11:28-30. Come unto me, all ye that labour and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and

lowly in heart: and ye shall find rest unto your souls.

30 For my yoke is easy, and my burden is light.

Even though the acceptance of Christianity involved the probability of persecution and the hardship and distress and perils resulting therefrom, the assurance is here given that the rewards are so great in permanent happiness and joy and peace that the yoke of the Christian organization is easy and its burden is light.

§316. The disciples plucking grain on the sabbath

12:1-8. (Cf. Mk. 2:23-28; Lu. 6:1-5.) At that time Jesus went on the sabbath day through the corn; and his disciples were a hungered, and began to pluck the ears of corn, and to eat.

2 But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

3 But he said unto them, Have ye not read what David did, when he was a hungered, and they that were with him;

4 How he entered into the house of God, and did eat the shrewbread,

which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5 Or have ye not read in the law how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

6 But I say unto you, That in this place is *one* greater than the temple.

7 But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

8 For the Son of man is Lord even of the sabbath day.

For a discussion of 12:1-4, 8, see ante §188.

The reference in 12:5 is to Numbers 28:9, 10: "And on the sabbath day two lambs of the first year without spot, and two-tenths deals of flour for a meat offering, mingled with oil, and the drink offering thereof: This is the burnt offering of every sabbath, beside the continual burnt offering and his drink offering."

The argument in 12:6 is that since Christianity is superior to Judaism it is entitled to disregard and repudiate a merely slavish observance of the Jewish law of the sabbath.

The quotation in 12:7 is from Hos. 6:6: "For I desire mercy and not sacrifice; and the knowledge of God more than burnt offerings." The meaning of the verse is that the critics of the Christian attitude toward the sabbath had made the blunder of considering the observance of the Jewish ceremonial law as of more importance than maintaining a kindly attitude towards one's fellow men.

§317. Healing the man with the withered hand on the sabbath.

12:9-14. (Cf. Mk. 3:1-6; Lu. 6:6-11.) And when he was departed thence, he went into their synagogue:

10 And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

13 Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth; and it was restored whole, like as the other.

14 Then the Pharisees went out, and held a council against him, how they might destroy him.

See ante §189.

§318. Cures of the crowds at the lakeside—justification of secrecy

12:15-21. (Cf. Mk. 3:7-12; Lu. 6:17-19.) But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

16 And charged them that they should not make him known:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

18 Behold my servant, whom I have chosen; my beloved, in whom

my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

21 And in his name shall the Gentiles trust.

See ante §190.

In this passage the command to secrecy, given in 12:16, is justified as the fulfilment of a supposed Messianic prediction. The quotation is from Is. 42:1-6, a part of one of the Poems of the Servant of Jehovah.

§319. "If I by Beelzebub cast out devils"

12:22-32. (Cf. Mk. 3:19b-30; Lu. 11:14-36.) Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, inasmuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, Is not this the son of David?

24 But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils.

25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your children

cast *them* out? therefore they shall be your judges.

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

29 Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the *Holy Ghost* shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.

See ante §§192, 193.

The apparent inconsistency between 12:30 and Mk. 9:40, "He that is not against us is on our part," is easily explained by the context. The purpose of Mk. 9:38-40 was to give supernatural sanction to Paul's independent work among the Gentiles, which had been severely criticised by the conservative Jewish Christians, led by James and Peter; see ante §224. In the present passage, on the other hand, Matthew is seeking to depict the fundamental antagonism between Christianity and the heathen religions; it was as great as that between one who scatters and one who seeks to gather together.

§320. "For by thy words thou shalt be justified"

12:33-37. (Cf. Mt. 7:16-18, 20; Lu. 6:43-45.) Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of the heart bringeth forth

good things: and an evil man out of the evil treasure bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they

shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

For a discussion of 12:33 see ante §287.

That the liberal Christians regarded their efforts to bring about the new social order as a very serious matter is indicated by the solemn asseveration in 12:36, 37 that even careless and frivolous talk is to be punished as a wicked waste of time and energy!

§321. "An evil and adulterous generation seeketh after a sign"

12:38-42. (Cf. Mk. 8:11-13; Mt. 16:1-4; Lu. 11:29-32.) Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

For a discussion of 12:38, 39, 41, 42, see ante §213.

It seems likely that 12:40 is a later interpolation by some one who thought he saw a connection between the story of Jonah's three days in the belly of the whale and the period that elapsed between the crucifixion and the resurrection. But, as already shown, the latter period—which was really only two days at most—was based upon Hos. 6:2 and not upon the Jonah story at all; see ante §6. It is doubtful if 12:40 would have been even thought of if it had not been for the comparison made between the indifferent attitude of "this generation" and the success of Jonah in converting the Gentile Ninevites.

§322. "The last state of that man becometh worse than the first"

12:43-45. (Cf. Lu. 11:24-26.) When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also, unto this wicked generation.

In this passage is depicted the condition of those who gave up their heathen religions and accepted Christianity, but did not fill their lives full of the new teaching but gradually allowed the old habits of thought and conduct to return. It is solemnly asserted that they are worse off than at first, probably because the freshness of the gospel message had been lost by their temporary and superficial acceptance of it and it would be more difficult to reach them the second time than the first. The last sentence of 12:45 indicates that there were many back-sliders in the time that Matthew wrote.

§323. "Behold my mother and my brethren"

12:46-50. (Cf. Mk. 3:31-35; Lu. 8:19-21.) While he yet talked to the people, behold, *his* mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

See ante §194.

§324. The parable of the sower

13:1-23. (Cf. Mk. 4:1-20, 25; Lu. 8:4-15, 18; 10:23, 24.) The same day went Jesus out of the house, and sat by the seaside.

2 And great multitudes were gathered together unto him, so that he

went into a ship, and sat; and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

4 And when he sowed, some *seeds*

fell by the way side, and the fowls came and devoured them up:

5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

7 And some fell among thorns; and the thorns sprung up, and choked them:

8 But other fell into good ground, and brought forth fruit, some a hundredfold, some sixtyfold, some thirtyfold.

9 Who hath ears to hear, let him hear.

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have

closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

16 But blessed *are* your eyes, for they see: and your ears, for they hear.

17 For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.

18 Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

21 Yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he cometh unfruitful.

23 But he that received seed into the good ground is he that heareth the word, and understandeth *it*; which also beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.

See §§196, 197, for a discussion of 13:1-12, 18-23.

In 13:13-15 is given another scriptural justification for veiled and secret teaching by parables. The quotation is from Is. 6:8-10 in which Isaiah, finding it impossible to make the people listen to warnings based upon common sense and sound judgment, feels that the result was so inevitable that he states it in bitter irony as his purpose in warning them: "Also I heard the voice of the

Lord, saying, Whom shall I send, and who will go for us? Then said I: here am I; send me. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their heart and convert and be healed;" see ante §7.

In 13:16, 17 Matthew pays another tribute to the greatness of the Christian organization and its teachings—so great that it would have fulfilled the yearnings of many prophets and righteous men of previous generations. In Lu. 10:24 "kings" is substituted for "righteous men;" see post §449.

§325. The parable of the tares

13:24-30. Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

For discussion see post §327.

§326. The parable of the mustard seed and the leaven

13:31-35. (Cf. Mk. 4:30-32; Lu. 13:18-21.) Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and be-

cometh a tree, so that the birds of the air come and lodge in the branches thereof.

33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

34 All these things spake Jesus

unto the multitude in parables; and without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by the prophet, saying,

I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

For a discussion of 13:31, 32 see ante §199; of 13:34, see ante §195.

In 13:35 Matthew is able to quote still another scriptural justification for the use of parables. The quotation is from Ps. 78:2: "I will open my mouth in a parable; I will utter dark sayings of old."

§327. The explanation of the parable of the tares

13:36-43. Then Jesus sent the multitude away, and went into the house: and his disciples, came unto him saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man;

38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one:

39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

For the parable itself see ante §325.

Under the stimulus of the hope of the new social order, the Christian organization grew so rapidly among the Gentiles that it no doubt contained many members whose conduct was far below the high standard set by the Christian teachings; just as certainly this fact attracted attention and adverse criticism. The parable and its explanation is an answer to this criticism: if we stopped now to eliminate all the unworthy members from the organization, such action would take time and energy and would do more harm than good; let it go till the establishment of the new social order and then these "weeds" in the organization will be excluded therefrom.

In Mark 9:43-48 there was a reference to "hell" or "gehenna"—the pile of rubbish and offal outside the city gate in the valley of Hinnom; the offal was always being eaten by worms and the rubbish was being burned by a continuous fire. The warning was that those unfit for the Christian organization would be excluded from it just as the rubbish and offal is thrown out of the city. In 13:40 there is a similar reference to the harvest where the weeds and weed seeds—a particular kind of rubbish—are destroyed by fire as a matter of good husbandry.

In 13:39 Matthew says that "the devil" sowed the tares. While very few people today personify evil in their ordinary thinking, the problem of evil is substantially the same as it was when Matthew wrote his gospel.

In 13:42 the emotional reaction of those who will be excluded from a share in the new social order is described as it was in Mt. 8:12 as the "weeping and gnashing of teeth;" see ante §290.

§328. The hidden treasure, the pearl and the net—"Is not this the carpenter's son?"

13:44-58. (Cf. Mk. 6:1-6a.) Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls:

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the

world: the angels shall come forth, and sever the wicked from among the just,

50 And shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe *which* is instructed unto the kingdom of heaven, is like unto a man *that* is a householder, which bringeth forth out of his treasure *things* new and old.

53 And it came to pass, *that* when Jesus had finished these parables, he departed thence.

54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence

hath this *man* this wisdom, and *these* mighty works?

55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

56 And his sisters, are they not

all with us? Whence then hath this *man* all these things?

57 And they were offended in him. But Jesus said unto them. A prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty works there because of their unbelief.

For discussion of 13:54-58 see ante §203.

In 13:44-46 are two parables whose obvious purpose is to emphasize the tremendous importance and value of Christianity. The parable of the net, in 13:47-50, is identical in meaning and purpose with that of the tares, already discussed; see ante §327.

In 13:51 the disciples say that they understand the parables. This probably represents a desire to soften the harsh attitude of Mark who represented the disciples as never understanding anything.

That Christianity not only fulfilled the ethical part of the Jewish law but made original contributions of its own is the meaning of 13:52.

In 13:54 "his own country" probably symbolizes the Jews, most of whom did not accept Christianity (13:58) because it seemed so common-place (13:55-57) merely to trust judgment and reason and human experience to find the way to happiness.

§329. Death of John the Baptist

14:1-12. (Cf. Mk. 6:14-29; Lu. 9:7-9.) At that time Herod the tetrarch heard of the fame of Jesus,

2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

3 For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife.

4 For John said unto him, It is not lawful for thee to have her.

5 And when he would have put

him to death, he feared the multitude, because they counted him as a prophet.

6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And the king was sorry: never-

theless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*.

10 And he sent, and beheaded John in the prison.

See ante §205.

§330. Feeding the five thousand

14:13-23. (Cf. Mk. 6:30-46; Lu. 9:10-17; Jo. 6:1-15.) When Jesus heard of *it*, he departed thence by ship into a desert place apart: and when the people had heard *thereof*, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15 And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart; give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

See ante §206.

§331. Jesus walks on the water

14:24-36. (Cf. Mk. 6:47-56; Jo. 6:16-21.) But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit: and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

11 And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men, besides women and children.

22 And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship came and worshiped him, saying, Of a truth thou art the Son of God.

34 And when they were gone over, they came into the land of Genesaret.

See ante §207.

§332. Discourse on eating with unwashed hands and the traditions of the elders

15:1-20. (Cf. Mk. 7:1-23.) Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

5 But ye say, Whosoever shall say to *his* father or *his* mother, *It is a gift*, by whatsoever thou mightest be profited by me;

6 And honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition.

7 Ye hypocrites, well did Esaias prophesy of you, saying,

8 This people draweth nigh unto me with their mouth, and honour-eth me with *their* lips; but their heart is far from me.

9 But in vain they do worship me, teaching *for* doctrines the commandments of men.

10 And he called the multitude, and said unto them, Hear, and understand:

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are *the things* which defile a man: but to eat with unwashed hands defileth not a man.

See ante §209.

§333. Casting the devil out of the Syrophoenician girl

15:21-28. (Cf. Mk. 7:24-30.) Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* Son of David; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying. Send her away; for she crieth after us.

24 But he answered and said, I

am not sent but unto the lost sheep of the house of Israel.

25 Then came she and worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the children's bread, and to cast *it* to dogs.

27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table.

28 Then Jesus answered and said unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

See ante §210.

§334. Many miracles of healing and the wonder of the multitude

15:29-31. (Cf. Mk. 7:31-37.) And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast

them down at Jesus' feet; and he healed them:

31 Inasmuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

This is Matthew's substitute for Mark's story of the healing of the deaf mute; see ante §211. To the literal minded readers this passage was meant to show that the healing powers of Jesus, the founder of Christianity, were greater than those of Moses, Elijah and Elisha combined. To the readers who would interpret symbolically the passage tells the story of the great popularity of Christianity in Palestine some forty or fifty years earlier.

The last sentence of 15:31: "and they glorified the God of Israel," fits in with Matthew's emphasis upon Christianity being the culmination and fulfillment of Israelitish history.

§335. Feeding the four thousand

15:32-38. (Cf. Mk. 8:1-9.) Then Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full.

38 And they that did eat were four thousand men, beside women and children.

See ante §212.

§336. "There shall no sign be given to this generation"

15:39-16:4. (Cf. Mk. 8:10-12; Mt. 12:38-42; Lu. 11:16, 29-32.) And he sent away the multitude, and took ship, and came into the coasts of Magdala.

The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

2 He answered and said unto them, When it is evening, ye say, *It will* be fair weather: for the sky is red.

3 And in the morning, *It will be* foul weather to day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times?

4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

See ante §§213, 321; post §454.

§337. The leaven of the Pharisees

16:5-12. (Cf. Mk. 8:14-21; Lu. 12:1.) And when his disciples were come to the other side, they had forgotten to take bread.

6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

7 And they reasoned among themselves, saying, *It is* because we have taken no bread.

8 *Which* when Jesus perceived, he said unto them, O ye of little faith,

why reason ye among yourselves, because ye have brought no bread?

9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should be-

ware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade *them* not beware of the

leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

See ante §214.

§338. "Thou art the Christ"

16:13-20. (Cf. Mk. 8:27-30; Lu. 9:18-21.) When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am?

14 And they said, Some say *that thou art* John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon

Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

For a discussion of 16:13-16, see ante §216.

The last four verses of the passage, 16:17-20, purport to give Peter the same authority which Mt. 18:18 purports to give to the twelve: "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." That these five verses were interpolated at a much later period, not earlier than the time when John's gospel was written, is made clear by the following considerations: (1) While in the synoptic gospels there are frequent and repeated predictions as to what will happen when the kingdom of heaven, i. e. the new social order, shall be established, there are no assurances or promises or predictions—apart from these five verses—in regard to heaven itself; Matthew would have probably regarded it as sacrilege; the whole conception belongs to the period of speculation. (2) In Mark's gospel there were many incidents and sayings showing sharp

antagonism toward the twelve disciples—especially toward Peter—as the representatives of the conservative Jewish Christians; most of these are copied by Matthew, with only minor modifications, and stand in vivid contrast to these five verses which express great friendliness towards and confidence in Peter and the twelve. Not till John's gospel are there found similar expressions of friendliness and confidence. (3) There is a similar verse in Jo. 20:23, addressed to the disciples after the resurrection: "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."

§339. "Get thee behind me, Satan"

16:21-23. (Cf. Mk. 8:31-33; Lu. 9:22.) From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

See ante §217.

§340. A group of sayings

16:24-28. (Cf. Mk. 8:34-9:1; Lu. 9:23-27.) Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it.

26 For what is a man profited, if he shall gain the whole world, and

lose his own soul? or what shall a man give in exchange for his soul?

27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

See ante §218.

§341. The transfiguration

17:1-8. (Cf. Mk. 9:2-8; Lu. 9:28-36.) And after six days Jesus taketh Peter, James, and John his

brother, and bringeth them up into a high mountain apart,

2 And was transfigured before

them: and his face did shine as the sun, and his raiment was white as the light.

3 And, behold, there appeared unto them Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud overshadowed them:

and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

6 And when the disciples heard *it*, they fell on their face, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

See ante §219.

§342. "Elias is come already"

17:9-13. (Cf. Mk. 9:9-23.) And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

10 And his disciples asked him, saying, Why then say the scribes that Elias must first come?

11 And Jesus answered and said

unto them, Elias truly shall first come, and restore all things.

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

See ante §220.

§343. Casting out an unclean spirit where the disciples had failed

17:14-21. (Cf. Mk. 9:14-29; Lu. 9:37-43a.) And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying,

15 Lord, have mercy on my son; for he is lunatic, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And Jesus rebuked the devil: and he departed out of him: and the child was cured from that very hour.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you.

21 Howbeit this kind goeth not out but by prayer and fasting.

See ante §221.

§344. Jesus again predicts his death and resurrection

17:22, 23. (Cf. Mk. 9:30-32; Lu. 43b-45.) And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:

23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

See ante §220.

§345. Paying the temple tribute money

17:24-27. And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

This passage occurs only in Matthew. Apparently he wished to show that although the liberal Jewish Christians rejected and repudiated the temple sacrifices and other parts of the Jewish ceremonial law, they were still willing—in order not to offend their fellow Jews—to pay the temple tax which was obligatory upon each Israelite. Ex. 30:12, 13: “When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the Lord, when thou numberest them, that there be no plague amongst them, when thou numberest them. This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary.” The meaning of 17:25, 26 is that the liberal Jewish Christians felt that since their own teachings went far beyond the ethical teachings of Judaism and the temple was no longer of any significance to them, they ought not, in fairness and justice, to be required to pay anything toward its support and maintenance. Since, according to

the gospel story, neither Jesus nor any of his disciples were earning any money and were apparently receiving only support as alms, the most feasible way to get the money was by miracle. Matthew had already repeatedly told of the healing of multitudes of people and many other miracles; just one more miracle story could hardly make a difference even though the purpose of the miracle was the rather sordid one of raising money.

The kindly attitude of Jesus toward Peter, especially in 17:27b, is some evidence that the entire passage is a later interpolation.

§346. "And Jesus called a little child"

18:1-5. (Cf. Mk. 9:33-37; Lu. 9:46-48.) At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and

become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name receiveth me.

See ante §223.

§347. "And if thy hand or foot causeth thee to stumble"

18:6-9. (Cf. Mk. 9:42-50.) But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

7 Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

See ante §225.

§348. "If a man have an hundred sheep"

18:10-14. (Cf. Lu. 15:4-7.) Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

11 For the Son of man is come to save that which was lost.

12 How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the

mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

The Jewish belief in angels was derived largely from the Persian religions during the period of the Babylonian captivity, and the Christians inherited it from the Jews along with belief in a personal devil. The obvious purpose of 18:10 was to exalt the ethical and religious value of the conversion of the Gentiles ("little ones") to Christianity.

The purpose of 18:12-14 was similar. No doubt the Jews and the conservative Jewish Christians criticised the Gentile converts and minimized the importance of converting them to Christianity: the Gentiles had little or nothing to contribute to the treasury of Christian teachings, they had mistreated the Jews for generations and were a bad lot generally. The answer of 18:12-14 is, in substance, that even though these charges were true, their conversion to lives of righteousness and decency should be as much a matter of rejoicing as the finding of a lost sheep is to its owner.

§349. "If thy brother shall trespass against thee"

18:15-17. (Cf. Lu. 17:3.) Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear thee, then take with thee one or two

more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.

Matthew is here suggesting a practical substitute for litigating with a brother Christian in a Roman court:

offer to submit to a trial before a church tribunal; if the fellow Christian refuses to submit to a trial or to abide by their judgment, then ostracise him. The last part of 18:17 refers, of course, to heathens and publicans who did not become Christians.

§350. "For where two or three are gathered together in my name"

18:18-20. (Cf. Mt. 16:19; Jo. 20:23.) Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.

19 Again I say unto you, That if

two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

The first verse, 18:18, is almost certainly an interpolation made not earlier than the time when John's gospel was written; see ante §338. The other two verses are similar in character and were probably interpolated at the same time.

§351. Parable of the unforgiving servant

18:21-35. (Cf. Lu. 17:4.) Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying,

Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow servants, which owed him a hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

29 And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

The Jews, classifying all non-Jews together as Gentiles, felt that they had been deeply injured and oppressed by them for centuries and this was no doubt one of the reasons urged by the conservative Jewish Christians for not admitting the Gentiles into the Christian organization unless they became Jews and observed the Jewish ceremonial law. But in 18:22 it is gravely asserted that no matter how many times the Gentiles have injured the Jews, they should be cordially welcomed as fellow Christians when they humbly ask to be forgiven.

The rest of the passage, 18:23-35, deals with the same question from a slightly different angle. Even if the Gentiles have injured the Jews, still their fault in this regard is not as serious as the failure of the Jews themselves to live righteously.

The profound psychological truth involved in 18:35 has already been considered; see ante §279.

§352. The question about divorce

19:1-12. (Cf. Mk. 10:1-12; Mt. 5:31, 32; Lu. 16:18.) And it came to pass, *that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea beyond Jordan;

2 And great multitudes followed him; and he healed them there.

3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, that he which made *them* at the beginning made them male and female,

5 And said, For this cause shall a man leave father and mother, and

shall cleave to his wife: and they twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

9 And I say unto you, Whosoever shall put away his wife, except *it* be for fornication, and shall marry an-

other committeth adultery: and whoso marrieth her which is put away doth commit adultery.

10 His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry.

11 But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given.

12 For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

See ante §226.

§353. Jesus blesses the little children, i. e. the Gentile converts

19:13-15. (Cf. Mk. 10:13-16; Lu. 18:15-17.) Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not, to come unto me; for or such is the kingdom of heaven.

15 And he laid *his* hands on them, and departed thence.

See ante §227.

§354. "For he had great possessions"

19:16-30. (Cf. Mk. 10:17-31; Lu. 18:18-30.) And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

17 And he said unto him, Why callest thou me good? *there is* none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 Honour thy father and *thy* mother: and, Thou shalt love *thy* neighbor as thyself.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me.

22 But when the young man heard

that saying, he went away sorrowful: for he had great possessions.

23 Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible.

27 Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also

shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or

children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life.

30 But many *that are* first shall be last; and the last *shall be* first.

See ante §228.

§355. Parable of the labourers in the vineyard

20:1-16. For the kingdom of heaven is like unto a man *that is* a householder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the marketplace,

4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give

them *their* hire, beginning from the last unto the first.

9 And when they came that *were* hired about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received *it*, they murmured against the goodman of the house,

12 Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee.

15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

16 So the last shall be first, and the first last: for many be called, but few chosen.

Another objection urged by the conservative Jewish Christians to admitting the Gentiles into the Christian organization on equal terms with the Jewish Christians was what they argued was its manifest unfairness. For centuries the Jews had been accumulating a treasury of religious experience at the cost of persecutions and oppression and suffering; the Gentiles had accumulated practically nothing. Was it just that they should have the same status with the Jewish Christians, who— with their

Jewish ancestors—had borne “the burden of the day and the scorching heat”? The parable answers in substance: giving the Gentiles the benefit of Christianity does not diminish in any degree the benefit received by the Jewish Christians therefrom—they will get just as much as they otherwise would, just as the first laborers got the penny apiece that had been promised them.

§356. Jesus again foretells his death and resurrection

20:17-19. (Cf. Mk. 10:32-34; Lu. 18:31-34.) And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem; and the Son of man shall be

betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him*: and the third day he shall rise again.

See ante §229.

§357. The ambition of James and John

20:20-28. (Cf. Mk. 10:35-35.) Then came to him the mother of Zebedee's children with her sons, worshipping *him*, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one of thy right hand, and the other on the left, in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They said unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is

not mine to give, but it *shall be given to them* for whom it is prepared of my Father.

24 And when the ten heard it, they were moved with indignation against the two brethren.

25 But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;

27 And whosoever will be chief among you, let him be your servant:

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

See ante §230.

§358. The two blind men near Jericho

20:29-34. (Cf. Mk. 10:46-52; Lu. 18:35-43.) And as they departed from Jericho, a great multitude followed him.

30 And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* Son of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more,

saying, Have mercy on us, O Lord, *thou* Son of David.

32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had compassion on *them*, and touched their eyes; and immediately their eyes received sight, and they followed him.

See ante §231.

§359. The triumphal entry into Jerusalem

21:1-11. (Cf. Mk. 11:10-11; Lu. 19:29-40; Jo. 12:12-19.) And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.

3 And if any *man* say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 And the disciples went, and did as Jesus commanded them,

7 And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed *them* in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest.

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

See ante §232.

§360. Cleansing the temple and cursing the barren fig tree

21:12-22. (Cf. Mk. 11:11-25; Lu. 19:45-48.) And Jesus went into the temple of God, and cast out *all* them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves,

13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple; and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

17 And he left them, and went out of the city into Bethany; and he lodged there.

18 Now in the morning, as he returned into the city, he hungered.

19 And when he saw a fig tree in the way, he came to it, and found

nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

20 And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

See ante §233.

The quotation in 21:16 is from Ps. 8:2. Since the children are here represented as being in the temple, they apparently symbolize newly made converts from the Jews rather than from the Gentiles. Or possibly the reference here is to the people generally as distinguished from the scribes and Pharisees who are educated in the Jewish ceremonial law.

§361. The authority of Jesus challenged by the chief priests and elders

21:23-27. (Cf. Mk. 11:27-33; Lu. 20:1-8.) And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people; for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

See ante §234.

§362. "Whether of them twain did the will of his father?"

21:28-32. But think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.

29 He answered and said, I will not; but afterward he repented, and went.

30 And he came to the second, and said likewise, And he answered and said, I *go*, sir; and went not.

31 Whether of them twain did the will of *his* father? They say

unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

32 For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

Matthew here says that the publicans and harlots repented at the preaching of John the Baptist; no mention is made of this anywhere else in the gospels. If they did repent, they probably became Jews; it is quite unlikely that the Nazarene sect admitted Gentiles otherwise; that was not done till the days of Paul.

§363. The parable of the wicked husbandmen

21:33-46. (Cf. Mk. 12:1-12; Lu. 20:9-19.) Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But last of all he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast *him* out of the vineyard, and slew *him*.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief priests and

Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay

hands on him, they feared the multitude, because they took him for a prophet.

See ante §235.

§364. The parable of the marriage feast

22:1-14. (Cf. Lu. 14:15-24.) And Jesus answered and spake unto them again by parables, and said,

2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

3 And sent forth his servants to call them that were bidden to the wedding; and they would not come.

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

5 But they made light of it, and went their ways, one to his farm, another to his merchandise:

6 And the remnant took his servants, and entreated them spitefully, and slew them.

7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

14 For many are called, but few are chosen.

Here again is the frequently recurring theme that Christianity was offered to the Jews first and it was only after they showed indifference to it that the Gentiles were admitted into the Christian organization. In 22:10 there is an admission that some of the Gentiles who were being received were not satisfactory material; but in 22:11-13 there is the assurance that those who shall be found unfit for the organization will later be eliminated therefrom.

§365. The question as to paying tribute money to Rome.

22:15-22. (Cf. Mk. 12:13-17; Lu. 20:20-26.) Then went the Pharisees, and took counsel how they might entangle him in his talk.

16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of

God in truth, neither carest thou for any *man*: for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

19 Show me the tribute money. And they brought unto him a penny.

20 And he saith unto them, Whose *is* this image and superscription?

21 They say unto him, Cesar's. Then saith he unto them, Render therefore unto Cesar the things which are Cesar's; and unto God the things that are God's.

22 When they had heard *these words*, they marvelled, and left him, and went their way.

See ante §236.

§366. The question of the Sadducees

22:23-33. (Cf. Mk. 12:18-27; Lu. 20:27-40.) The same day came to him the Sadducees, which say that there is no resurrection, and asked him.

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection,

whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them. Ye do err, not knowing the Scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard *this*, they were astonished at his doctrine.

See ante §237.

§367. The greatest commandment

22:34-40. (Cf. Mk. 12:28-34; Lu. 10:25-28.) But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them, *which was* a lawyer, asked *him a question*, tempting him, and saying,

36 Master, which *is* the great commandment in the law?

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second *is* like unto it, Thou shalt love thy neighbour as thyself.

40 On these two commandments hang all the law and the prophets.

See ante §238.

§368. The Messiah not the son of David

22:41-46. (Cf. Mk. 12:35-37; Lu. 20:41-44.) While the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, *The son of David.*

43 He saith unto them, How then doth David in spirit call him Lord, saying,

44 The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word, neither durst any *man* from that day forth ask him any more *questions.*

See ante §239.

§369. "But do ye not after their works"

23:1-12. (Cf. Mk. 9:35; 10:43, 44; 12:38-40; Mt. 20:26, 27; Lu. 11:46; 11:43; 22:26; 14:11; 18:14; 20:45-47.) Then spake Jesus to the multitude, and to his disciples,

2 Saying, The scribes and the Pharisees sit in Moses' seat:

3 All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.

4 For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.

5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

6 And love the uppermost rooms at feasts, and the chief seats in the synagogues.

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren.

9 And call no *man* your father upon the earth: for one is your Father, which is in heaven.

10 Neither be ye called masters: for one is your Master, *even* Christ.

11 But he that is greatest among you shall be your servant.

12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

The first part of 23:3 is so broad in its language as to cover the entire Jewish ceremonial law—"all therefore whatsoever they bid you observe;" but the next sentence—"do ye not after their works"—together with other parts of Matthew's gospel already discussed, shows that the endorsement was meant to be limited to the ethical teachings of the law, which Matthew had already declared would be fulfilled by Christianity; see ante §273.

The remainder of the passage is devoted to condemning ostentation and ambition, especially in connection with religious observances. The prohibition in 23:9 would seem

to indicate that Paul's example in calling himself the father of his Christian converts (ante §101) had been followed in such a way as to engender division.

§370. "Ye blind guides, that strain out the gnat, and swallow the camel" (Am. R. V.)

23:13-24. (Cf. Mk. 12:40; Lu. 11:52, 42; 20:47.) But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves.

16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

17 Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

19 Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe unto you scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 Ye blind guides, which strain at a gnat, and swallow a camel.

In 23:13 the reference is to the attitude of the scribes and Pharisees in not only refusing to accept Christianity themselves but also in encouraging the conservative Jewish Christians to refuse to recognize Gentile converts to Christianity till they first became Jews.

In 23:14 the denunciation which Mark had limited to such scribes as did "devour widows' houses and for a pretence make long prayers" is extended to all the scribes and Pharisees; see Mk. 12:40, ante §240.

The reference in 23:15 to the difficulty which Judaism had encountered and the slight progress they had made

in making Gentile proselytes has already been discussed; see ante §180.

In 23:16-22 Matthew is attacking the sophistical, highly technical and absurd distinctions made by the scribes and Pharisees with regard to the taking of oaths; in a former passage the taking of any oaths was entirely forbidden to Christians.

It is at least doubtful whether any Jew was ever required to turn over for the support of the temple one tenth of any wild herbs; the expression in 23:23 is probably an ironical exaggeration to show the undue emphasis that was laid upon the observance of the Jewish ceremonial law. Probably all would agree that part of the phrase in 23:24 is an exaggeration: the scribes and Pharisees might have strained out a gnat but could hardly have swallowed a camel!

§371. "Ye are the children of them that killed the prophets"

23:25-39. (Cf. Lu. 11:39, 40; 11:44; 11:47-51; 13:34, 35.) Woe unto you scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 *Thou* blind Pharisees, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 *Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of hell?

34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen

gathereth her chickens under *her* wings, and ye would not!

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

The passage in Luke which corresponds to 23:25, 26 is given a plausible setting by the two preceding verses, Lu. 11:37, 38: "And as he spake, a certain Pharisee besought him to dine with him; and he went in and sat down to meat. And when the Pharisee saw it, he marvelled that he had not first washed before dinner. And the Lord said unto him:" see post §455.

The denunciation in 23:27, 28 was especially distasteful to the Jews to whom tombs were the acme of ceremonial uncleanness.

The accusation in 23: 29-36 was probably not more true of the Jews of twenty centuries ago than it has been of the history of the Christian organization since that time. And how Matthew would have been astonished if he had been told that other parts of his gospel would be used as authority by persons who called themselves Christians to persecute and kill the prophets of their own generation!

The last verses of this passage, 23:27-39, show that it was one of the hopes of the early Christians that they would be able, by converting the Jews to Christianity and by bringing about a new social order, to avoid the destruction of Jerusalem. As far as the gospel story is concerned the reference in 23:39 may have been to the later triumphal entry into Jerusalem; but the deeper reference is to the expected coming of the new social era.

§372. The prediction of the destruction of the temple and the coming of the kingdom

24:1-31. (Cf. Mk. 13:1-27; Lu. 21:5-28.) And Jesus went out, and departed from the temple: and his disciples came to *him* for to shew him the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall* be the sign of thy coming, and of the end of the world?

4 And Jesus answered and said unto them, Take heed that no man deceive you.

5 For many shall come in my name, saying, I am Christ; and shall deceive many.

6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

8 All these *are* the beginning of sorrows.

9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure until the end, the same shall be saved.

14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

15 When ye therefore shall see

the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand),

16 Then let them which be in Judea flee into the mountains:

17 Let him which is on the housetop not come down to take any thing out of his house:

18 Neither let him which is in the field return back to take his clothes.

19 And woe unto them that are with child, and to them that give suck in those days!

20 But pray ye that your flight be not in the winter, neither on the sabbath day:

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

23 Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not.

24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders: in'somuch that, if *it were* possible, they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth; behold, *he is* in the secret chambers; believe *it* not.

27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

28 For wheresoever the carcass is, there will the eagles be gathered together.

29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

30 And then shall appear the sign

of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

See ante §242.

It seems likely that 24:14 is a later interpolation because it postpones "the end" i. e. the beginning of the new social era, till after "the gospel shall be preached unto all the nations." This seems quite inconsistent with the context and also with Mt. 10:23: "Ye shall not have gone over the cities of Israel till the Son of man be come." See ante §303.

§373. "But my words shall not pass away"

24:32-51. (Cf. Mk. 13:28-37; Lu. 21:29-36.) Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh:

33 So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors.

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35 Heaven and earth shall pass away, but my words shall not pass away.

36 But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.

37 But as the days of Noe *were*, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 Then shall two be in the field; the one shall be taken, and the other left.

41 Two *women* shall be grinding at the mill; the one shall be taken, and the other left.

42 Watch therefore; for ye know not what hour your Lord doth come.

43 But know this, that if the good-man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh.

45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

46 Blessed *is* that servant, whom his lord when he cometh shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin to smite *his* fellow servants, and to eat and drink with the drunken;

50 The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,

51 And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

See ante §243.

The obvious purpose of 24:43-51 was to encourage constant and watchful steadfastness in practicing the Christian teachings, in the daily expectation of the establishment of the new social order.

§374. The wise and foolish bridesmaids

25:1-13. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five *were* foolish.

3 They that *were* foolish took their lamps, and took no oil with them:

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the

wise, Give us of your oil; for our lamps are gone out.

9 But the wise answered, saying, *Not so;* lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.

13 Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.

Another parable to drive home the exhortation to constant watchfulness and readiness for the coming of the new social era.

§375. The parable of the talents

25:14-30. (Cf. Lu. 19:11-28; Mk. 4:25; Mt. 13:12; Lu. 8:18.) For *the kingdom of heaven* is as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods.

15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made *them* other five talents.

17 And likewise he that *had received* two, he also gained other two.

18 But he that had received one

went and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21 His lord said unto him, Well done, *thou* good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two

talents came and said, Lord, thou deliverdest unto me two talents: behold, I have gained two other talents beside them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed:

25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast *that is* thine.

26 His lord answered and said

unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed:

27 Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give *it* unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

In this parable Matthew becomes a little more specific as to the rewards to those who remain ready for the kingdom and use profitably the intervening time. Since the early Christians expected to "manage the world" they would need persons with character and ability for various government positions; hence the significance of the rewards mentioned in 24:21, 23: "I will make thee ruler over many things;" and in the similar parable in Luke, the most successful servant who has made the pound entrusted to him gain ten pounds is given authority over ten cities and the less successful one whose pound has gained five pounds is given authority over five cities; Lu. 19:16-19; post §490. In giving the unused talent or pound to the servant who had shown the greater ability, Matthew and Luke showed good practical sense; the greater the ability and faithfulness, the more certain it will be that the unused talent or pound will now be used profitably. The statement in 25:29 (Lu. 19:26) that "unto every one that hath shall be given" should be interpreted, in the light of the context, to include only those whose acquisitions have been the result of ability and character.

§376. "Inasmuch as ye did it not to one of the least of these"

25:31-46. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35 For I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed *thee*? or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 For I was a hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

Although Matthew in a few places in his gospel softens somewhat Mark's antagonism toward Peter, James and John and the rest of the disciples, as representatives of the conservative Jewish Christians, there is nothing in Mark more severe than the language of this passage in its denunciation of the conservative Jewish Christians for their hostile attitude toward the Gentile converts. In highly dramatic and picturesque language, using the figure of the shepherd separating the goats from his flock of sheep and also that of the rubbish which is thrown outside the city gates into the continuous fire, he solemnly declares that when the new social order shall

have been established, Jewish Christians who have refused to recognize and deal kindly with Gentile Christians will be denied any part in "managing the world" and will be discarded as the city rubbish is discarded and thrown into "everlasting fire." In 25:40, 45 is the phrase "one of the least of these my brethren;" the reference to Gentile Christians is unmistakable.

§377. The conspiracy and the anointing

26:1-16. (Cf. Mk. 14:1-11; Lu. 22:1-6; 7:36-50; Jo. 12:1-8.) And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 Ye know that after two days is *the feast of the passover*, and the Son of man is betrayed to be crucified.

3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

4 And consulted that they might take Jesus by subtilty, and kill *him*.

5 But they said, Not on the feast day, lest there be an uproar among the people.

6 Now when Jesus was in Bethany, in the house of Simon the leper,

7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.

8 But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 For ye have the poor always with you; but me ye have not always.

12 For in that she hath poured this ointment on my body, she did *it* for my burial.

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

14 Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

See ante §244.

§378. The communion ceremony is historized

26:17-29. (Cf. Mk. 14:12-25; Lu. 22:7-30; Jo. 13:1-30.) Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

20 Now when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me.

24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Judas, which betrayed him, answered and said Master, is

it I? He said unto him, Thou hast said.

26 And as they were eating, Jesus took bread, and blessed *it*, and brake it, and gave *it* to the disciples, and said, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it;

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

See ante §245.

§379. "Before the cock crow thou shalt deny me thrice"

26:30-35. (Cf. Mk. 14:26-31; Lu. 22:31-34; Jo. 13:31-38.) And when they had sung a hymn, they went out into the mount of Olives.

31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, and I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, I will go before you into Galilee.

33 Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended.

34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

See ante §246.

§380. "What, could ye not watch with me one hour?"

26:36-46. (Cf. Mk. 14:32-42; Lu. 22:39-46.) Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39 And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou *wilt*.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went

away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

See ante §247.

§381. The betrayal and arrest

26:47-56. (Cf. Mk. 14:43-50; Lu. 22:47-53; 22:37, 38; Jo. 18:1-12. And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he; hold him fast.

49 And forthwith he came to Jesus, and said, Hail, Master; and kissed him.

50 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

51 And, behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

54 But how then shall the scriptures be fulfilled, that thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

See ante §248.

§382. The trial before the Jewish authorities

26:57-68. (Cf. Mk. 14:53-65; Lu. 22:54, 55, 63-71; Jo. 18:12-27.) And they that had laid hold on Jesus led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled.

58 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

59 Now the chief priests, and

elders, and all the council, sought false witness against Jesus, to put him to death;

60 But found none: yea, though many false witnesses came, *yet* found they none. At the last came two false witnesses,

61 And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days.

62 And the high priest arose, and

said unto him, Answerest thou nothing? what is *it* which these witness against thee?

63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

See ante §250.

§383. Peter's three denials

26:69-75. (Cf. Mk. 14:66-72; Lu. 22:56-62.) Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before *them* all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

See ante §251.

§384. The repentance of Judas Iscariot

Mt. 27:1-10. When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:

2 And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.

3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is *that* to us? see thou *to that*.

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, He is guilty of death.

67 Then did they spit in his face, and buffeted him; and others smote *him* with the palms of their hands,

68 Saying, Prophecy unto us, thou Christ, Who is he that smote thee?

73 And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech betrayeth thee.

74 Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew.

75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, The field of blood, unto this day.

9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

10 And gave them for the potter's field, as the Lord appointed me.

In Mark 14:11 it is said merely that the chief priests promised to give Judas Iscariot money for the betrayal; see ante §244; but in Mt. 26:15 it is related more specifically that "they covenanted with him for thirty pieces of silver." In the present passage Matthew says that this was in fulfilment of "that which was spoken by Jeremiah the prophet." But the purported quotation which follows seems to have been a combination of confused material from two different sources: (1) Zech. 11:13: "And the Lord said unto me, Cast it unto the potter: a goodly price that I was priced at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord." (2) Jer. 32:6-9: "And Jeremiah said, the word of the Lord came unto me, saying, Behold, Hanameel, the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that is in Anathoth; for the right of redemption is thine to buy it. So Hanameel mine uncle's son came to me in the court of the prison according to the word of the Lord, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin: for the right of inheritance is thine, and the redemption is thine; buy it for thyself. Then I knew this was the word of the Lord. And I bought the field of Hanameel my uncle's son, that was in Anathoth, and weighed him the money, even seventeen shekels of silver." The fact that in Jer. 18:1-6 Jeremiah tells of a visit which he made "to the potter's house" no doubt contributed to Matthew's confusion of materials for his story.

The statement in 27:5 that Judas "went and hanged himself" was probably suggested by II Sam. 17:23: "And when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his house, to his city and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father."

§385. The trial before Pilate

27:11-26. (Cf. Mk. 15:1-15; Lu. 23:1-25; Jo. 18:28-19:16a.) And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

12 And when he was accused of the chief priests and elders, he answered nothing.

13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

15 Now at *that feast* the governor was wont to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Barabbas.

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18 For he knew that for envy they had delivered him.

19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have

suffered many things this day in a dream because of him.

20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? *They* all say unto him, Let him be crucified.

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

25 Then answered all the people, and said, His blood *be* on us, and on our children.

26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered *him* to be crucified.

See ante §252.

In 27:24, 25, Matthew adds the dramatic incident of Pilate washing his hands before the multitude and the people's answer, "His blood be on us and on our children."

Kantsky in "Foundations of Christianity," pp. 399-407, discusses the absurdities of the gospel story of the trial; but the writers were interested in religious truth, not in historic fact.

§386. The mockery of the soldiers

27:27-31. (Cf. Mk. 15:16-20; Jo. 19:1-3.) Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of *soldiers*.

28 And they stripped him, and put on him a scarlet robe.

29 And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right

hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

30 And they spit upon him, and took the reed, and smote him on the head.

See ante §253.

§387. The crucifixion

27:32-56. (Cf. Mk. 15:21-41; Lu. 23:26-49; Jo. 19:16b-37.) And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33 And when they were come unto a place called Golgotha, that is to say, a place of a skull,

34 They gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink.

35 And they crucified him, and parted his garments, casting lots; that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down they watched him there;

37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves crucified with him; one on the right hand, and another on the left.

39 And they that passed by reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking *him*, with the scribes and elders, said,

42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

44 The thieves also, which were crucified with him, cast the same in his teeth.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*.

45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour Jesus cried out with a loud voice, saying Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias.

48 And straightway one of them ran, and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 Jesus, when he had cried again with a loud voice, yielded up the ghost.

51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

52 And the graves were opened; and many bodies of the saints which slept arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

55 And many women were beholding afar off, which followed Jesus from Galilee, ministering unto him:

56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

See ante §254.

It seems likely that 27:51b-53, which does not appear in any other gospels, was inserted later, especially when one notes the statement in 27:53 of something that was supposed to happen "after his resurrection." The interpolation was probably made at about the time that Acts was written.

§388. The burial

27:57-61. (Cf. Mk. 15:42-47; Lu. 23:50-56a; Jo. 19:38-42.) When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple:

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken

the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

See ante §255.

§389. The watch at the sepulchre

27:62-66. Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by

night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can.

66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

This is by way of introduction to Matthew's story of the report of the watch.

§390. The resurrection

28:1-20. (Cf. Mk. 16:1-20; Lu. 23:56b-24:53; Jo. 20:1-18.) In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2 And, behold, there was a great earthquake: for the angel of the

Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead men.

5 And the angel answered and

said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

11 Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled

with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him away while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even* unto the end of the world. Amen.

See ante §§256-258.

In Mk. 14:28 there is the prediction by Jesus: "After that I am risen I will go before you into Galilee." In Mk. 16:7 the angel says: "Go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you." Matthew copies both these verses in 26:32 and 28:7 respectively, and in addition, tells, in 28:16-20, of an appearance in Galilee, on "a mountain where Jesus had appointed them."

At the time that Mark and Matthew were written it was no doubt thought highly appropriate that the appearance should be represented as taking place in Galilee because it was there that most of the "mighty works" had been performed; perhaps there was the further reason that it would be more difficult to check up the literal truth of such a story than a story of an appearance in Jeru-

salem. But by the time that Luke was written—probably some sixty years after the supposed event—there was no danger of any one attempting to check up on any such story; and if there ever was a Christian church in Galilee—which is quite unlikely—it had disappeared, leaving no trace of the “mighty works,” while there was a church at Jerusalem. Furthermore, to represent the disciples as staying in Jerusalem instead of fleeing to Galilee helped modify the representation of their cowardliness. But whatever the reason, Luke omits the prediction of Jesus and the command of the angel and for the Galilean appearance he substitutes an appearance in Jerusalem and another on the road to Emmaus. While in Acts 1:4 it is said that Jesus “commanded them not to depart from Jerusalem, but to wait for the promise of the Father”! see post §585.

In 28:11-15 is the report of the watch which had been set over the sepulchre, as related in 27:62-66. The obvious purpose of it was to give plausibility to the resurrection story by relating that the chief priests and Pharisees attempted to take precautions against fraud, the writer knowing that the literal minded Christian reader would discredit anything done by those upon whom he had, on previous pages of his gospel, poured out his wrath and indignation. Perhaps Matthew did not realize the absurdity of representing the prediction of the resurrection as being remembered by the chief priests and Pharisees but not by the disciples.

The formula authorized for the baptism ceremony in 28:19 comes almost certainly from the later period of speculation, one of the results of which was the personifying and theologizing of the holy—i. e. the Christian—spirit.

CHAPTER XII

THE GOSPEL ACCORDING TO LUKE

§391. Authorship of the gospel

According to oral tradition, the author of this gospel was the Luke that is mentioned in Col. 4:14 and in II Tim. 4:11. Since these books were written at a late period, it is not impossible that the tradition may be historically true. However, the question of authorship is quite unimportant and for the sake of brevity and convenience the gospel will be referred to as the work of Luke.

§392. The preface

1:1-4. Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

4 That thou mightest know the certainty of those things, wherein thou hast been instructed.

There is a somewhat similar preface to the book of Acts; see Acts 1:1-5; post §585. The difference in the style between the preface and the rest of the gospel tends strongly to show that it was written by a later author, almost certainly by the author of Acts, who wished thereby to persuade his readers that the entire book of Acts was written by the same author as the third gospel; see post §585.

§393. The miraculous birth of John the Baptist promised

1:5-25. There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia: and his wife was

of the daughters of Aaron, and her name was Elisabeth.

6 And they were both righteous before God, walking in all the com-

mandments and ordinances of the Lord blameless.

7 And they had no child, because that Elisabeth was barren; and they both were *now* well stricken in years.

8 And it came to pass that, while he executed the priest's office before God in the order of his course,

9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

10 And the whole multitude of the people were praying without at the time of incense.

11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12 And when Zacharias saw *him*, he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

16 And many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

18 And Zacharias said unto the angel; Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple; for he beckoned unto them, and remained speechless.

23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me in the days, wherein he looked on *me*, to take away my reproach among men.

The model for the story is obviously the story of the birth of Isaac to Abraham and Sarah, as told in Gen. 18:9-15; 21:1-8:

And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent. And he said, I will certainly return unto thee when the season cometh round; and, lo, Sarah thy wife shall have a son. And Sarah heard in the tent door, which was behind him. Now Abraham and Sarah were old, and well stricken in age; it had ceased to be with Sarah after the manner of women. And Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? And

Jehovah said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, who am old? Is anything too hard for Jehovah? At the set time I will return unto thee, when the season cometh round, and Sarah shall have a son. Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh And Jehovah visited Sarah as he had said, and Jehovah did unto Sarah as he had spoken. And Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. And Abraham circumcised his son Isaac when he was eight days old, as God had commanded him. And Abraham was a hundred years old, when his son Isaac was born unto him. And Sarah said, God hath made me to laugh; every one that heareth will laugh with me. And she said, Who would have said unto Abraham, that Sarah should give children suck? for I have borne him a son in his old age.

In Luke's story, however, it is not the mother but the father who is skeptical of the angel's announcement; he is stricken dumb for his skepticism and his inability to speak furnishes an appropriate background for the dramatic incident of giving the child a name which was unusual in his family but which was given according to the command of the angel. The purpose of thus giving supernatural sanction to the very name of the future prophet was probably to neutralize the fact that although represented in the synoptic gospels to be Elijah resurrected from the dead according to the prediction of Malachi, his name was not the same as that of that great prophet.

§394. The annunciation to Mary

1:26-38. And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

28 And the angel came in unto her, and said, Hail, *thou that art* highly favoured, the Lord *is* with

thee: blessed *art* thou among women.

29 And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

31 And, behold, thou shalt conceive in thy womb, and bring forth

a son, and shalt call his name JESUS .

32 He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David:

33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of

the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her, who was called barren.

37 For with God nothing shall be impossible.

38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

In the gospel of Matthew, meant primarily for Jewish Christians, the story of the virgin birth is postponed till after the genealogy, takes up only eight verses, Mt. 1:18-25, and has the appearance of being a later interpolation inserted so that the contrast with the gospel of Luke would not be too noticeable; see ante §261; it would almost certainly have been highly offensive to Jewish readers in spite of the fact that Matthew was able to quote a passage from the Septuagint translation of the book of Isaiah in justification thereof. But in the gospel of Luke, meant primarily for Gentiles, who were quite familiar with stories of children being begotten by gods upon the bodies of the daughters of men, the story of the virgin birth takes up some thirty-eight verses, 1:26-2:7; and the closely related story of the less miraculous birth of John the Baptist takes up forty-four verses, 1:5-25, 57-80; while the genealogy is included apparently as a matter of much less importance in a later chapter.

§395. Mary's visit to Elisabeth

1:39-56. And Mary arose in those days, and went into the hill country with haste, into a city of Juda;

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that, when Elisabeth heard the salutation of

Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

42 And she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb.

43 And whence is this to me, that the mother of my Lord should come to me?

44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.

46 And Mary said, My soul doth magnify the Lord,

47 And my spirit hath rejoiced in God my Saviour.

48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done

to me great things; and holy is his name.

50 And his mercy is on them that fear him from generation to generation.

51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

52 He hath put down the mighty from *their* seats, and exalted them of low degree.

53 He hath filled the hungry with good things; and the rich he hath sent empty away.

54 He hath holpen his servant Israel, in remembrance of *his* mercy.

55 As he spake to our fathers, to Abraham, and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.

This passage has occupied an important place in the ritual of a large part of organized Christianity, containing as it does the Ave Maria in 1:42 and the Magnificat in 1:46-56. Whether Luke was the author of the Magnificat or not, it fits in quite naturally with the anti-rich attitude so characteristic of some other parts of his gospel; for example, see post §418.

§396. The birth of John the Baptist

1:57-80. Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

60 And his mother answered and said, Not so; but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing table, and wrote saying, His name is John. And they marvelled all.

64 And his mouth was opened immediately, and his tongue *loosed*, and he spake, and praised God.

65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judea.

66 And all they that heard *them* laid *them* up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

68 Blessed *be* the Lord God of

Israel; for he hath visited and redeemed his people,

69 And hath raised up a horn of salvation for us in the house of his servant David;

70 As he spake by the mouth of his holy prophets, which have been since the world began:

71 That we should be saved from our enemies, and from the hand of all that hate us;

72 To perform the mercy *promised* to our fathers, and to remember his holy covenant;

73 The oath which he sware to our father Abraham,

74 That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear,

75 In holiness and righteousness before him, all the days of our life.

76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

77 To give knowledge of salvation unto his people by the remission of their sins,

78 Through the tender mercy of our God; whereby the dayspring from on high hath visited us,

79 To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the *deserts till the day of his shewing* unto Israel.

The beautiful poem, 1:68-79, put into the mouth of Zacharias, has been chanted for centuries as a part of the ritual of a large part of Christendom; it is usually known as the Benedictus.

The purpose of 1:59-63 was to reassure those who wondered why, if John the Baptist was Elijah risen from the dead, he should not bear the name of Elijah: his name is given divine sanction, it having been explained in 1:29 ante that he is to "go . . . in the spirit and power of Elias."

The last verse, 1:80, supplies the connection between Luke's story and the sudden appearance of John the Baptist from the desert, as related by Mark and Matthew.

§397. The birth of Jesus

2:1-7. And it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed.

2 (*And this taxing was first made when Cyrenius was governor of Syria.*)

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David,)

5 To be taxed with Mary his espoused wife, being great with child.

6 And so it was, that, while they

were there, the days were accomplished that she should be delivered.

7 And she brought forth her first-born son, and wrapped him in swad-

dling clothes, and laid him in a manger; because there was no room for them in the inn.

Mark placed the residence of Jesus at Nazareth, in Galilee, coining the name of the village out of the name of the Nazarene sect; see ante §§14, 180. But when Matthew gave Jesus a father and genealogy going back to David and Abraham, he fixed the birthplace at Bethlehem, in order to fulfill a supposed Messianic prediction; see ante §261. Later, he changed the residence from Bethlehem to Egypt and from Egypt to Nazareth; see ante §§264, 268. But Luke, writing largely, if not primarily for Gentiles, was apparently not satisfied with Matthew's solution of the problem, preferring to have the original home of Joseph and Mary in Gentile Galilee rather than in Jewish Bethlehem. And he solved the problem of having the birth take place in Bethlehem by telling of an enrolment which was made "when Cyrenius was governor of Syria" and of Joseph and Mary going to Bethlehem to be enrolled because Joseph "was of the house and lineage of David." It seems altogether likely that if there had been any such enrolment and if there had been any such historical character as Joseph, it would have been his duty to stay at his own home, and not to go to the home of his ancestors; and if Luke had undertaken to write literal matter-of-fact history, this would be a great defect in his narrative; but since he is merely using the enrolment as a literary device in a historized drama he is outside and above such criticism.

The last sentence of 2:7 was probably meant to refer symbolically to the fact that there was no room in Judaism for Christianity.

§398. The angels and shepherds

2:8-20. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

12 And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will toward men.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary and Joseph, and the babe lying in a manger.

17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

18 And all they that heard *it* wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

Mark's gospel held up to scorn the twelve disciples as representing the conservative Jewish Christians; Matthew modified this slightly and directed his fiercest denunciations against the scribes and Pharisees. Luke shows somewhat less antagonism toward the Pharisees but attacks the rich; telling this story of the appearance of the angels to the poor shepherds and omitting Matthew's story of the visit of the Magi or wise men from the east with their rich gifts, is thus characteristic of Luke's general attitude toward those who were economically poor.

§399. The circumcision and presentation in the temple

2:21-39. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

22 And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord;

23 (As it is written in the law

of the Lord, Every male that openeth the womb shall be called holy to the Lord;)

24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

25 And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost *was* upon him.

26 And it *was* revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servant depart in peace, according to thy word:

30 For mine eyes have seen thy salvation,

31 Which thou hast prepared before the face of all people;

32 A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

35 (Yea, a sword shall pierce through thy own soul also;) that the thoughts of many hearts may be revealed.

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with a husband seven years from her virginity;

37 And she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day.

38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

Since Matthew was writing primarily for Jews and Luke primarily for Gentiles, one would naturally expect that it would be Matthew and not Luke who would tell about the performance of the Jewish rite of circumcision and the presentation in the Jewish temple in accordance with Jewish ceremonial law. But at the time that Matthew wrote the idea of historization had not progressed far enough for that; it was a sufficiently long step in advance for him to supply a father, a genealogy and a birth place.

The beautiful devotional poem in 2:29-32, known in ritualistic Christian churches as the Nunc Dimittis, is given an appropriate setting by representing it as having been composed and uttered by Simeon while "the Holy Ghost was upon him."

§400. From the presentation in the temple till the baptism

2:40-52. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

41 Now his parents went to Jerusalem every year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the

temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

52 And Jesus increased in wisdom and stature, and in favour with God and man.

If Jesus had been a historical character this period of preparation for his later preaching and teaching would have been highly significant and important especially to the liberal Christian of today. Here Mark is silent, Matthew tells merely of the flight to Egypt and the change of residence to Nazareth, and the information furnished by Luke is negligible. It would be difficult to imagine more colorless language than the statements in 2:40, 51, 52: and while the incident of the twelve year old boy sitting in the temple in the midst of the doctors, "both hearing them and asking them questions" is both interesting and picturesque, it would be more edifying if we were told what the questions were and what other questions he was pondering during the eighteen years which followed.

§401. The ministry of John the Baptist.

3:1-20. (Cf. Mk. 1:1-8; Mt. 3:1-12.) Now in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth;

6 And all flesh shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

10 And the people asked him, saying, What shall we do then?

11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

16 John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

17 Whose fan *is* in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

19 But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

For a discussion of 3:1-9 see ante §176, 265.

Throughout his gospel Luke shows himself an antagonist to the accumulation of material wealth and an ardent advocate of economic justice. The words put into the mouth of John the Baptist in 3:11, 13, 14, are therefore thoroughly characteristic of Luke's attitude.

§402. The baptism of Jesus and the genealogy

3:21-38. (Cf. Mk. 1:9-11; Mt. 3:13-37.) Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened.

22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son of Heli*.

24 Which was *the son of Matthat*, which was *the son of Levi*, which was *the son of Melchi*, which was the son of Janna, which was *the son of Joseph*,

25 Which was *the son of Mattathias*, which was *the son of Amos*, which was *the son of Naum*, which was *the son of Esli*, which was *the son of Nagge*,

26 Which was *the son of Maath*, which was *the son of Mattathias*, which was *the son of Semei*, which was *the son of Joseph*, which was *the son of Juda*,

27 Which was *the son of Joanna*, which was *the son of Rhesa*, which was *the son of Zorobabel*, which was *the son of Salathiel*, which was *the son of Neri*,

28 Which was *the son of Melchi*, which was *the son of Addi*, which was the son of Cosam, which was *the son of Elmodam*, which was *the son of Er*,

29 Which was *the son of Jose*, which was *the son of Eliezer*, which was *the son of Jorim*, which was *the son of Matthat*, which was *the son of Levi*,

30 Which was *the son of Simeon*, which was *the son of Juda*, which was *the son of Joseph*, which was *the son of Jonan*, which was *the son of Eliakim*,

31 Which was *the son of Melea*, which was *the son of Menan*, which was *the son of Mattatha*, which was *the son of Nathan*, which was *the son of David*,

32 Which was *the son of Jesse*, which was *the son of Obed*, which was *the son of Booz*, which was *the son of Salmon*, which was *the son of Naasson*,

33 Which was *the son of Aminadab*, which was *the son of Aram*, which was *the son of Esrom*, which was *the son of Phares*, which was *the son of Juda*,

34 Which was *the son of Jacob*, which was *the son of Isaac*, which was *the son of Abraham*, which was *the son of Phalec*, which was *the son of Nachor*,

35 Which was *the son of Saruch*, which was *the son of Ragau*, which was *the son of Phalec*, which was *the son of Heber*, which was *the son of Sala*,

36 Which was *the son of Cainan*, which was *the son of Arphaxad*, which was *the son of Sem*, which was *the son of Noe*, which was *the son of Lamech*,

37 Which was *the son of Mathusala*, which was *the son of Enoch*, which was *the son of Jared*, which was *the son of Maleleel*, which was *the son of Cainan*,

38 Which was *the son of Enos*, which was *the son of Seth*, which was *the son of Adam*, which was *the son of God*.

For a discussion of 3:21, 22 see ante §§176, 266.

The statement in 3:23 that Jesus was about thirty years of age when he began to teach is still another bit of the historization which Luke has added to the meager account of Mark and Matthew. The author of the fourth gospel probably thought it was not appropriate or plausi-

ble to represent Jesus as such a young man, for in Jo. 8:57, he writes: "Then the Jews said unto him, Thou art not yet fifty years old, and hast thou seen Abraham?" see post §549.

The incidental, off hand way in which the genealogy is introduced in the latter part of 3:23 tends to show that it may have been an interpolation, inserted later, perhaps, to avoid the inconsistency with Matthew's gospel if there were no genealogy at all. But why did not the person who was responsible for its being there accept the genealogy given by Matthew and avoid having any inconsistency at all on this point? Perhaps it was because he thought the period from Abraham to Jesus was too long to be covered by only forty-two generations; at any rate, he gives fifty-four generations for that period and twenty more beyond Abraham to Adam, the son of God!

§403. The temptations

4:1-13. (Cf. Mk. 1:12, 13; Mt. 4:1-13.) And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

5 And the devil, taking him up into a high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will, I give it.

7 If thou therefore wilt worship me, all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple and said unto him, If thou be the Son of God, cast thyself down from hence:

10 For it is written, He shall give his angels charge over thee, to keep thee:

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him for a season,

See ante §267.

Luke copies almost exactly the corresponding passage in Matthew, except that he reverses the order of the second and third temptations.

§404. The rejection at Nazareth

4:14-30. (Cf. Mk. 6:1-6a; Mt. 13:54-58. And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and

wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

24 And he said, Verily I say unto you, No prophet is accepted in his own country.

25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land:

26 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

30 But he, passing through the midst of them, went his way.

See ante §§203, 328.

In Mark 6:1-6a and Mt. 13:54-58 there is told the brief story of Jesus "coming into his own country," the skepticism of the neighbors and his inability to do "many mighty works there because of their unbelief." In the present passage he does not attempt to perform any "mighty works" and arouses the hostility of the neighbors

by reminding them of Elijah's being ministered to by a Gentile widow and Elisha's cleansing a Gentile leper; see I Kings 17:9-16; II Kings 5:1-14. The whole story is placed much earlier in the Gospel narrative than the story told by Mark and Matthew, probably in order that he might use with dramatic effect, at the very outset of Jesus' ministry, the incident of his reading the passage from Isaiah. The entire context shows that Luke interpreted "the poor" in 4:18, to mean the spiritually poor Gentiles, though he might also have had in mind the economically poor. The passage from Isaiah is from one of the Poems of the Servant of Jehovah, Is. 61:1, 2: "The Spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn."

§405. The man with the unclean spirit in the synagogue

4:31-37. (Cf. Mk. 1:21-28.) And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

32 And they were astonished at his doctrine: for his word was with power.

33 And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice.

34 Saying, Let *us* alone, what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word *is* this! for with authority and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the country round about.

See ante §180.

§406. The cure of Simon's mother-in-law

4:38, 39. (Cf. Mk. 1:29-31; Mt. 8:14, 15.) And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

See ante §181.

§407. Healing of diseases and casting out of devils

4:40, 41. (Cf. Mk. 1:32-34; Mt. 8:16.) Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

41 And devils also came out of many, crying out, and saying, Thou are Christ the Son of God. And he rebuking *them* suffered them not to speak; for they knew that he was Christ.

See ante §§182, 291.

§408. The call of Peter, James and John

4:42-44. (Cf. Mk. 1:16-20; Mt. 4:18-22.) And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

6 And when they had this done, they inclosed a great multitude of fishes: and their net brake.

44 And he preached in the synagogues of Galilee.

7 And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

5:1-11. And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

8 When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken.

3 And he entered into one of the ships, which was Simon's and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

10 And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

11 And when they had brought their ships to land, they forsook all, and followed him.

See ante §§179, 269.

Throughout his gospel Luke not only heightens and embellishes many of the miracle stories told by Mark and Matthew, but he adds some of his own. For example, the birth of John the Baptist, which is not even mentioned by either Mark or Matthew, is made a miraculous birth from aged parents, announced in advance by an angel; the birth of Jesus, about which there is nothing in Mark and only a later insertion in Matthew, is made even more miraculous than that of John the Baptist; the fever of which Simon's mother-in-law is cured becomes a "great" fever and in the present passage, the call of Peter, James and John is preceded and inferentially caused by a miraculous catch of fish! Perhaps Luke realized what was pointed out, ante §179, the improbability of men leaving their daily occupation for a life of wandering and begging at the mere word of a stranger.

§409. Healing the leper

5:12-15. (Cf. Mk. 1:40-45; Mt. 8:1-4.) And it came to pass, when he was in a certain city, behold a man full of leprosy; who seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing according as Moses commanded, for a testimony unto them.

15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

See ante §§183, 289.

§410. Forgiveness of sins—curing the paralytic

5:16-26. (Cf. Mk. 2:1-12; Mt. 9:1-8.) And he withdrew himself into the wilderness, and prayed.

17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was *present* to heal them.

18 And, behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him.

19 And when they could not find by what *way* they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his* couch into the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

25 And immediately he arose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

See ante §§184, 296.

§411. Jesus eats with publicans and sinners—the call of Levi

5:27-32. (Cf. Mk. 2:13-17; Mt. 9:9-13.) And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

28 And he left all, rose up, and followed him.

29 And Levi made him a great feast in his own house: and there was a great company of publicans

and of others that sat down with them.

30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.

32 I came not to call the righteous, but sinners to repentance.

See ante §§185, 297.

§412. The question about fasting

5:33-35. (Cf. Mk. 2:18-20; Mt. 9:14, 15.) And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise *the disciples of the Pharisees*; but thine eat and drink?

34 And he said unto them, Can ye

make the children of the bride-chamber fast, while the bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

See ante §§186, 298.

§413. "No man putteth new wine into old bottles"

5:36-39. (Cf. Mk. 2:21, 22; Mt. 9:16, 17.) And he spake also a parable unto them; No man putteth a piece of a new garment upon an

old; if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old.

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also having drunk old wine straightway desireth new; for he saith, The old is better.

See ante §187.

In 5:39 is a recognition that Christianity was facing the same inertia that confronts any new movement; people naturally prefer modes of thought to which they are accustomed.

§414. The disciples plucking grain on the sabbath

6:1-5. (Cf. Mk. 2:23-28; Mt. 12:1-8.) And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?

3 And Jesus answering them said, Have ye not read so much as this,

what David did, when himself was a hungered, and they which were with him;

4 How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?

5 And he said unto them, That the Son of man is Lord also of the sabbath.

See ante §188.

§415. Healing the man with the withered hand on the sabbath

6:6-11. (Cf. Mk. 3:1-6; Mt. 12:9-14.) And it came to pass also on another sabbath, that he entered into the synagogue and taught; and there was a man whose right hand was withered.

7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with madness; and communed one with another what they might do to Jesus.

See ante §189.

§416. Choosing the twelve

6:12-16. (Cf. Mk. 3:13-19a; Mt. 10:2-4.) And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

13 And when it was day, he called *unto him* his disciples: and of them he chose twelve, whom also he named apostles;

14 Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the *son* of Alpheus, and Simon called Zelotes,

16 And Judas the *brother* of James, and Judas Iscariot, which also was the traitor.

See ante §191.

§417. Cures of the crowds at the lake side

6:17-19. (Cf. Mk. 3:7-12; Mt. 12:15-21.) And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which

came to hear him, and to be healed of their diseases:

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude sought to touch him: for there went virtue out of him, and healed *them* all.

See ante §190.

§418. The beatitudes

6:20-26. (Cf. Mt. 5:1-12.) And he lifted up his eyes on his disciples, and said, Blessed *be ye* poor; for yours is the kingdom of God.

21 Blessed *are ye* that hunger now: for ye shall be filled. Blessed *are ye* that weep now: for ye shall laugh.

22 Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

23 Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

24 But woe unto you that are rich! for ye have received your consolation.

25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

See ante §271.

Of Matthew's eight beatitudes, Luke gives only four and two of these are substantially changed in expression. Instead of "blessed are the poor in spirit" Luke says "blessed are ye poor;" and for "blessed are they that hunger and thirst after righteousness" he substitutes "blessed are they that hunger"; and in the corresponding

"woes" pronounced in 6:24, 25 he says "woe unto you that are rich" and "woe unto you that are full."

Taken at its face value Luke would apparently make participation in the new social order dependent upon the economic condition of his readers; if they were poor they would be given a part in "managing the world" just because they were poor; and if they were rich they would not only be excluded from such participation just because they were rich, but their condition in the new social order would be one of poverty and hunger. The absurdity of this result and its inconsistency with the fundamental teachings of Christianity as shown in Paul's letters, in the gospels of Mark and Matthew and in other parts of Luke's gospel show that the words are not to be understood literally but are to be interpreted in connection with such fundamental teachings.

When Mark wrote, he evidently thought that the chief, if not the only, obstacle to the establishment of the new social order was the obstinacy, stupidity, prejudice and cowardice of the conservative Jewish Christians. But when Matthew wrote he recognized as a contributing factor the hostile attitude of the scribes and Pharisees, who had for centuries laid heavy emphasis upon the observance of the ceremonial law, with which they were smugly contented, and he openly and scathingly denounces them. Luke now recognizes still a third obstacle to the establishment of "the kingdom," viz., the smug contentment of the rich who are so satisfied with their own economic condition that they remain indifferent to the appeals of the Christian organization for support and cooperation. Hence he solemnly declares that they will be shut out of the new social order which will be conducted by those who are now poor and that the future condition of the rich, under a regime of economic justice, will be one of comparative poverty and hunger.

§419. "Love your enemies"

6:27-36. (Cf. Mt. 5:38-48.) But I say unto you which hear, Love your enemies, do good to them which hate you,

28 Bless them that curse you, and pray for them which despitefully use you.

29 And unto him that smiteth thee on the *one* cheek offer also the other; and him that taketh away thy cloak forbid not to *take thy* coat also.

30 Give to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again.

31 And as ye would that men should do to you, do ye also to them likewise.

32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 And if ye lend to *them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

36 Be ye therefore merciful, as your Father also is merciful.

See ante §§278, 279.

The exhortation to lend, in 6:34, 35 is not found in Matthew; this is another illustration of the emphasis upon economic justice which is peculiar to Luke.

§420. "Judge not and ye shall not be judged"

6:37-42. (Cf. Mt. 7:1-5; Mk. 4:24; Mt. 10:24; Jo. 13:16.) Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

39 And he spake a parable unto them; Can the blind lead the blind? shall they not both fall into the ditch?

40 The disciple is not above his master: but every one that is perfect shall be as his master.

41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

See ante §283.

§421. "For every tree is known by his own fruit"

6:43-49. (Cf. Mt. 7:15-27; 12:33-35.) For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 And why call ye me Lord, Lord, and do not the things which I say?

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

48 He is like a man which built a house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built a house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

See ante §§287, 320.

§422. Healing the centurion's servant

7:1-10. (Cf. Mt. 8:5-13.) Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.

2 And a certain centurion's servant, who was dear unto him was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself; for I am not

worthy that thou shouldest enter under my roof:

7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

See ante §290.

Luke gives to the denunciation of the scribes and Pharisees only about half the space devoted to that subject by Matthew; and as if to soften the effect still further, there are a few instances in Luke where Jesus is repre-

sented as being on fairly good terms with some of them. This is one of these instances. In 7:3-5 the centurion is represented as sending a message to Jesus by "the elders of the Jews," who plead with Jesus to help him "for he loveth our nation and he hath built us a synagogue."

§423. Raising the widow's son at Nain

7:11-17. And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the

bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise.

15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

17 And this rumour of him went forth throughout all Judea, and throughout all the region round about.

In I Kings 17:19-23 the story is told of how Elijah brought back to life the son of the widow who had befriended him. As a fairly close parallel, Mark, in Mk. 5:21-24; 35-43, tells the story of the raising of Jairus' daughter, leaving it entirely uncertain, however, whether the girl was really dead; see ante §202. Luke repeats this story, Lu. 8:41, 42, 49-56, post §432, but apparently was not satisfied with it, so he writes also the present passage in which the Elijah story is almost exactly duplicated, except that the miracle was performed in public.

§424. "There is not a greater prophet than John the Baptist"

7:18-35. (Cf. Mt. 11:2-19.) And the disciples of John shewed him of all these things.

19 And John calling *unto him* two of his disciples sent *them* to Jesus, saying, Art thou he that should come? or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in that same hour he cured many of *their* infirmities and plagues,

and of evil spirits; and unto many *that were* blind he gave sight.

22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23 And blessed is *he*, whosoever shall not be offended in me.

24 And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27 This is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of woman there

is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

29 And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John.

30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

31 And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

35 But wisdom is justified of all her children.

See ante §312.

§425. The anointing of Jesus—the parable of the two debtors

7:36-50. (Cf. Mk. 14:3-9; Mt. 26:6-13; Jo. 12:1-8.) And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38 And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39 Now when the Pharisee which

had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him; for she is a sinner.

40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

50 And he said to the woman, Thy faith hath saved thee; go in peace.

See ante §244.

The anointing of Jesus was used by Mark, Matthew and John as the occasion for announcing the attitude of the liberal Christians toward the relative importance of giving alms to the poor and bringing about a new social order; see ante §§244, 377; post §556. Luke uses it for a very different purpose; namely, of justifying the attitude of the liberal Jewish Christians toward the Gentile converts, symbolized here by the woman who was a "sinner." That attitude is substantially this: that conceding that the previous lives of the Gentile converts were much less nearly righteous than that of the Pharisees, that very fact led them, when they became converted and found the "Way of Life," to be very appreciative and grateful toward the Christian organization and its teachings; and because of their humility and thankfulness they had shown themselves worthy of full membership in the organization.

§426. "Which ministered unto him of their substance"

8:1-3. And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve *were* with him,

2 And certain women, which had

been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

Luke and Mark both undertake to tell how Jesus and the twelve disciples were supported in their various journeys; see ante, Mk. 15:40, 41; §254. This was probably due to a desire to satisfy the curiosity of literal minded readers in regard to the matter. Of the three whose names are given, Mary Magdalene was evidently a Gentile because seven devils had been cast out of her.

§427. The parable of the sower

8:4-15. (Cf. Mk. 4:2b-20; Mt. 13:3b-23.) And when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns; and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit a hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

9 And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the

kingdom of God; but to others in parables; that seeing they might not see, and hearing they might not understand.

11 Now the parable is this: The seed is the word of God.

12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.

15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience.

See ante §196.

§428. The lamp and the reward of steadfastness

8:16-18. (Cf. Mk. 4:21-25.) No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light.

17 For nothing is secret, that shall not be made manifest; neither *any*

thing hid, that shall not be known and come abroad.

18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

See ante §197.

§429. "Then came to him his mother and his brethren"

8:19-21. (Cf. Mk. 3:31-35; Mt. 12:46-50.) Then came to him his mother and his brethren, and could not come at him for the press.

20 And it was told him *by certain* which said, Thy mother and thy

brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

See ante §194.

§430. The stilling of the storm

8:22-25. (Cf. Mk. 4:35-41; Mt. 8:23-27.) Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed, he fell asleep: and there came down a storm of wind on the lake: and they were filled *with water*, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, Master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

See ante §200.

§431. Casting out the legion of devils

8:26-39. (Cf. Mk. 5:1-20; Mt. 8:28-34.) And they arrived at the country of the Gadarenes, which is over against Galilee.

27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out into the deep.

32 And there was there a herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

36 They also which saw *it* told them by what means he that was possessed of the devils was healed.

37 Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear; and he went up into the ship, and returned back again.

38 Now the man, out of whom the devils were departed, besought him

that he might be with him: but Jesus sent him away, saying,

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

See ante §201.

§432. The raising of Jairus' daughter and healing the woman with an issue of blood

8:40-56. (Cf. Mk. 5:21-43; Mt. 9:18-26.) And it came to pass, that, when Jesus was returned, the people *gladly* received him: for they were all waiting for him.

41 And, behold, there came a man named Jairus, and he was a ruler of the synagogue; and he fell down at Jesus' feet, and besought him that he would come into his house.

42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

43 And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind *him*, and touched the border of his garment: and immediately her issue of blood stanch'd.

45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had

touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

49 While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead; trouble not the Master.

50 But when Jesus heard *it*, he answered him, saying, Fear not: believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished: but he charged them that they should tell no man what was done.

See ante §§202, 403.

§433. Sending out the twelve

9:1-6. (Cf. Mk. 6:6b-13; Mt. 9:35-11:1.) Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread,

neither money; neither have two coats apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not receive you, when ye go out, of that city, shake off the very dust from your feet for a testimony against them.

6 And they departed, and went through the towns, preaching the gospel, and healing every where.

See ante §§204, 302-310.

§434. The story of the death of John the Baptist

9:7-9. (Cf. Mk. 6:14-29; Mt. 14:1-12.) Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;

8 And of some, that Elias had appeared; and of others that one of the old prophets was risen again.

9 And Herod said, John have I beheaded; but who is this, of whom I hear such things? And he desired to see him.

See ante §205.

§435. The feeding of the five thousand

9:10-17. (Cf. Mk. 6:30-46; Mt. 14:13-23; Jo. 6:1-15.) And the apostles, when they returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.

11 And the people, when they knew *it*, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

12 And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

See ante §206.

§436. "The Christ of God"

9:18-21. (Cf. Mk. 8:27-30; Mt. 16:13-20.) And it came to pass, as he was alone praying, his disciples were with him; and he asked them, saying, Whom say the people that I am?

19 They answering said, John the Baptist; but some say, Elias; and

See ante §216.

others say, that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.

21 And he straitly charged them, and commanded *them* to tell no man that thing;

§437. "Let him deny himself and take up his cross daily and follow me"

9:22-27. (Cf. Mk. 8:34-9:1; Mt. 16:24-28.) Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

23 And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.

27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

See ante §218.

§438. The transfiguration

9:28-36. (Cf. Mk. 9:2-8; Mt. 17:1-8.) And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, and his raiment *was* white and glistening.

30 And, behold, there talked with him two men, which were Moses and Elias:

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

See ante §219.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

36 And when the voice was past, Jesus was found alone. And they kept *it* close, and told no man in those days any of those things which they had seen.

§439. Casting out an unclean spirit where the disciples had failed

9:37-43a. (Cf. Mk. 9:14-29; Mt. 17:14-20.) And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son; for he is mine only child.

39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again,

and bruising him, hardly departeth from him.

40 And I besought thy disciples to cast him out; and they could not.

41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare *him*. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

See ante §221.

§440. Jesus again predicts his death and resurrection

9:43b-45. (Cf. Mk. 9:30-32; Mt. 17:22, 23.) And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

44 Let these sayings sink down

into your ears: for the Son of man shall be delivered into the hands of men.

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

See ante §222.

§441. "He took a little child and set him by him"

9:46-48. (Cf. Mk. 9:33-37; Mt. 18:1-5.) Then there arose a reasoning among them, which of them should be greatest.

47 And Jesus, perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them, Whosoever shall receive this child in my name receiveth me; and whosoever shall receive me, receiveth him that sent me: for he that is least among you all, the same shall be great.

See ante §223.

§442. "He that is not against us is for us"

9:49, 50. (Cf. Mk. 9:38-40.) And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us.

50 And Jesus said unto him, Forbid *him* not: for he that is not against us is for us.

See ante §224.

§443. "Wilt thou that we command fire to come down from heaven?"

9:51-56. (Cf. Mk. 10:35-45; Mt. 20:20-28.) And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem,

52 And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

Luke omits the story of the ambition of James and John and the rebuke by Jesus, as told by Mark and Matthew—see ante §§230, 357—and substitutes for it the present story in which James and John are rebuked because of their desire to punish the inhospitable village. Notice the quiet assumption in 9:54, 55 that Jesus could have called down the fire from heaven if he had wished to do so. One of the purposes of the story was to parallel the story, in I Kings 18:38, of Elijah's calling down fire from heaven to burn the sacrifices to Jehovah in his contest with the prophets of Baal; and, more particularly, the story in II Kings 1:9b, 10: "And he [the captain of fifty] spake unto him, Thou man of God, the king hath said, Come down, and Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty."

§444. "Let the dead bury their dead"

9:57-62. (Cf. Mt. 8:18-22.) And it came to pass, that, as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes

have holes, and birds of the air have nests; but the Son of man hath not where to lay *his* head.

59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee; but let me first

go bid them farewell, which are at home at my house.

62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

See ante §§292, 293.

§445. Sending out the seventy

10:1-11. (Cf. Mk. 6:8-11; Mt. 10:5-42; Lu. 9:2-5.) After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

2 Therefore said he unto them, The harvest truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3 Go your ways: behold, I send you forth as lambs among wolves.

4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

5 And into whatsoever house ye enter, first say, Peace *be* to *this* house.

6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

Mark, Matthew and Luke all tell of the sending out of the twelve disciples on a missionary journey, Matthew devoting an entire chapter to the instructions which they received, but say nothing about their return; see ante §§204, 302-310, 433. Luke alone tells of sending out the seventy, and uses a large part of the material which Matthew had used in instructing the twelve.

The command, in 10:8, to "eat such things as are set before you," is quite in harmony with Paul's letters and various parts of the gospels; see ante §§109, 114, 282, and post §530.

§446. "Woe unto thee, Chorazin!"

10:12-16. (Cf. Mt. 11:20-24.) But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

See ante §313. See also ante §204.

§447. "I beheld Satan as lightning fall from heaven"

10:17-20. And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning fall from heaven.

19 Behold, I give unto you power to tread on serpents and scorpions,

and over all the power of the enemy; and nothing shall by any means hurt you.

20 Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

In sending out the seventy there had been no express authority given to "cast out devils," i. e. to preach to and convert the Gentiles. Upon their return their ability to do even this is made the occasion for special congratulation and rejoicing. In 10:18, 19 is highly picturesque language with reference to the extraordinary ability of Christianity to win over the Gentiles from the degrading heathen religions and giving express authority to convert the Gentiles in the future. In 10:20 is the wholesome reminder that, after all, the one supreme contribution which they could make to society was not their work in making converts to Christianity, however important that might be, but the development of their own characters and personalities.

§448. "And no man knoweth who the Son is, but the Father"

10:21, 22. (Cf. Mt. 11:25-27.) In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them

unto babes: even so, Father; for so it seemed good in thy sight.

22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

See ante §314.

§449. "Blessed are the eyes which see the things which ye see"

10:23, 24. (Cf. Mt. 13:16, 17.) And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see:

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.

See ante §324.

§450. The good Samaritan

10:25-37. And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31 And by chance there came down a certain priest that way; and

when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion *on him*,

34 And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

Here is another picture showing the vivid contrast between the hostile attitude of the Jewish priests toward Christianity and the kindly attitude of many Gentiles, here symbolized by the merciful and helpful Samaritan. The argument is that the liberal Jewish Christians are justified in receiving into their organization such Gentiles as gladly accept the Christian teachings and treat the Christian organization with consideration and kindness and thankfulness.

§451. The visit to Martha and Mary

10:38-42. Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not

care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

42 But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her.

In this story the seal of divine approval is placed upon that part of the Gentile world that was humbly accepting the ethical and religious teachings of liberal Christianity, symbolized by Mary who "sat at Jesus' feet and heard his word." And a corresponding rebuke is given to conservative Jewish Christians who were insisting that the Gentile Christians should observe the Jewish ceremonial law. The conservatives are here symbolized by Martha who was "cumbered with much serving;" although they did not observe the Jewish ritual themselves, they were insisting that the Gentile Christians be required to do so.

§452. Luke's version of the Lord's Prayer

11:1-4. (Cf. Mk. 11:25; Mt. 6:9-13.) And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to

pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name.

Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

See ante §§233, 281.

§453. "Ask and it shall be given you"

11:5-13. (Cf. Mt. 7:7-11.) And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children; how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

See ante §284.

The teaching in 11:9-13 is substantially that of Mt. 7:7-11, namely, that persistent effort to develop one's character and personality to the high level of the Christian ideal will be rewarded by success. Luke seeks to make this assurance more effective by telling, in 11:5-8, the rather humorous story of the importunate friend who succeeds in borrowing three loaves of bread at midnight, not on the basis of friendship but because of his importunity and persistence!

§454. "If Satan also be divided against himself"

11:14-36. (Cf. Mk. 3:19b-30; Mt. 12:22-45.) And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

15 But some of them said, He

casteth out devils through Beelzebub the chief of the devils.

16 And others, tempting *him*, sought of him a sign from heaven.

17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to

desolation; and a house *divided* against a house falleth.

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges.

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace:

22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 He that is not with me is against me; and he that gathereth not with me scattereth.

24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth *it* swept and garnished.

26 Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first.

27 And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea, rather, blessed

are they that hear the word of God, and keep it.

29 And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

32 The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and behold, a greater than Jonas *is* here.

33 No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; and when *thine eye* is evil, thy body also *is* full of darkness.

35 Take heed therefore, that the light which is in thee be not darkness.

36 If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

See ante §§192, 193, 319-322.

§455. Woes against the scribes and Pharisees

11:37-54. (Cf. Mk. 12:38, 39; Mt. 23:4, 6, 7, 13, 23-27, 29, 31, 34-36.) And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38 And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner.

39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

40 *Ye* fools, did not he, that made that which is without, make that which is within also?

41 But rather give alms of such

things as ye have; and, behold, all things are clean unto you.

42 But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware of *them*.

45 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

46 And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute:

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, it shall be required of this generation.

52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

53 And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things:

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

See ante §§240, 369-371.

Practically everything in these verses had already been said by Matthew in a much longer passage. Perhaps one reason for Luke's thus shortening the woes was his wish to pronounce some woes upon the rich as well; see ante §418. The harsh attitude of Matthew is still further softened by representing Jesus as a dinner guest of a Pharisee, in 11:37.

§456. "Are not five sparrows sold for two farthings?"

12:1-12. (Cf. Mk. 3:28, 29; 4:22; 8:38; 13:11; Mt. 10:19, 20; 6:25-33; 12:31, 32.) In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Be-

ware ye of the leaven of the Pharisees, which is hypocrisy.

2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have

spoken in the ear in closets shall be proclaimed upon the housetops.

4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

8 Also I say unto you, Whoso-

ever shall confess me before men, him shall the Son of man also confess before the angels of God:

9 But he that denieth me before men shall be denied before the angels of God.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

11 And when they bring you unto the synagogues, and *unto* magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

See ante §§193, 197, 218, 242, 282, 303, 319.

§457. "I will tear down my barns and build greater"

12:13-21. And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge or a divider over you?

15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, be-

cause I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years: take thine ease, eat, drink *and* be merry.

20 But God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

21 So *is* he that layeth up treasure for himself, and is not rich toward God.

Paul had urged in I Cor. 6:1-7, that Christians should not litigate with each other in the Roman courts, but should either establish courts of their own or suffer wrong and injustice; see ante §103. This was echoed by Matthew in Mt. 5:23-26, 38-42; 18:15-17; see ante §§275, 278, 349. In 12:13, 14, Luke insists, however, that the church, as such, should not undertake to settle such disputes and

makes this a prelude to a saying and parable setting forth the slight value of material wealth as compared to the very great value of a well developed character and personality. The last verse, 12:21, shows that Luke has no condemnation for the economically rich merely because they are rich, but because so often they lose their soul—i. e. their character and personality—through their interest in the pleasures and enjoyment that wealth can buy.

§458. "The life is more than meat"

12:22-34. (Cf. Mt. 6:25-33, 6:19-21.) And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body *is* more than raiment.

24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

25 And which of you with taking thought can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass,

which is to day in the field, and to morrow is cast into the oven; how much more *will* he clothe you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 But rather seek ye the kingdom of God; and all these things shall be added unto you.

32 Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom.

33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

See ante §282.

The assurance to the twelve disciples contained in 12:32 shows a much softened attitude toward them; it would be difficult to imagine such a verse in Mark or even in Matthew. It may, of course, be a later interpolation in this passage.

§459. "Let your loins be girded about and your lights burning"

12:35-48. (Cf. Mt. 25:1-13; 24:43-51.) Let your loins be girded about, and *your* lights burning;

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately.

37 Blessed *are* those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch or come in the third watch, and find *them* so, blessed are those servants.

39 And this know, that if the good-man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is that faithful and wise steward,

whom *his* Lord shall make ruler over his household, to give *them* *their* portion of meat in due season?

43 Blessed *is* that servant, whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

46 The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him *his* portion with the unbelievers.

47 And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many stripes.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto^o whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.

See ante §§373, 374.

This is, apparently, Luke's substitute for Matthew's story of the wise and foolish bridesmaids; see ante §374. The purpose of 12:41 is probably to soften the sharp critical attitude toward Peter, as represented by Mark and to almost the same degree by Matthew. It is to be noted here that there is no rebuke administered to him.

§460. "I came to send fire on the earth"

12:49-53. (Cf. Mt. 10:34-36.) I am come to send fire on the earth; and what will I, if it be already kindled?

50 But I have a baptism to be

baptized with; and how am I straitened till it be accomplished!

51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against

the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

See ante §308.

The meaning of 12:49 is better brought out by Moffatt: "would that it were kindled already;" i. e. it is the expression of a wish that Christianity had already made a greater impression. The reference in 12:50 is to the coming crucifixion, referred to here as a "baptism."

§461. "And why even of yourselves judge ye not what is right?"

12:54-57. (Cf. Mt. 16:2, 3.) And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55 And when ye see the south wind blow, ye say, There will be

heat; and it cometh to pass.

56 Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

57 Yea, and why even of yourselves judge ye not what is right?

This is one of the many appeals made in the synoptic gospels to common sense and judgment based upon human observation and experience.

§462. "Thou shalt not depart thence till thou hast paid the very last mite"

12:58, 59. (Cf. Mt. 5:25, 26.) When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the

judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

See ante §275.

§463. The Galileans slain by Pilate

13:1-5. There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering said unto them, Suppose ye that these Galileans, were sinners above all the Galileans, because they suffered such things?

3 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

4 Of those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sin-

ners above all men that dwelt in Jerusalem?

5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

That misfortune is always the result of unethical conduct was for centuries taught by the Hebrew prophets. As long as the unit of responsibility was the community it was difficult to disprove such a theory; but when, during and after the Babylonian exile, moral responsibility was shifted to the individual, there were vehement protests against such an erroneous dogma, the most noteworthy being that in the book of Job. In this passage, Luke flatly and definitely asserts the falsity of such a conception.

§464. The parable of the barren fig tree

13:6-9. (Cf. Mk. 11:12-14; 20-25; Mt. 21:18-22.) He spake also this parable; A certain *man* had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this

fig tree, and find none: cut it down; why cumbereth it the ground?

8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:

9 And if it bear fruit, *well*; and if not, *then* after that thou shalt cut it down.

In answer to the suggestion of James and John that fire be called down from heaven to destroy the hostile Samaritan village, Jesus is represented by Luke as saying that he came "not to destroy men's lives but to save them;" see ante §443. Perhaps this may be the reason why Luke substitutes for the story of the cursing of the barren fig tree, told by Mark and Matthew—see ante §§233, 360—the present parable of the unfruitful fig tree that is to be given one more opportunity to bear fruit.

§465. The woman healed of an eighteen year infirmity

13:10-17. And he was teaching in one of the synagogues on the sabbath.

11 And, behold, there was a

woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*.

12 And when Jesus saw her, he called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid *his* hands on her: and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work; in them therefore come and be healed, and not on the sabbath day.

15 The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

In 13:15, 16 is one of the numerous appeals to common sense and sound judgment that are to be found in both Matthew and Luke; here it is with reference to the relative value of animals and human beings.

The wording of the story tends to show that Christians were using the sabbath to make conversions, thus violating the Jewish ceremonial law and scandalizing the scribes and Pharisees and rulers of the synagogues. It was this same ceremonial law which constituted the "bond" from which the woman was loosed.

§466. The parables of the mustard seed and the leaven

13:18-21. (Cf. Mk. 4:30-32; Mt. 13:31-33.) Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls

of the air lodged in the branches of it.

20 And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

See ante §§199, 326.

§467. "Lord, are there few that be saved?"

13:22-30. (Cf. Mt. 7:13, 14, 23; 8:11, 12; 19:30; Mk. 10:31.) And he went through the cities and villages, teaching, and journeying toward Jerusalem.

23 Then said one unto him, Lord, are there few that be saved? And he said unto them,

24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door,

saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But he shall say, I tell you, I know you not whence ye are: depart from me, all ye workers of iniquity.

28 There shall be weeping and

gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.

29 And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.

30 And, behold, there are last which shall be first; and there are first which shall be last.

See ante §§286, 287, 290, 354, 228.

§468. "It cannot be that a prophet perish out of Jerusalem"

13:31-35. (Cf. Mt. 23:37-39.) The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence; for Herod will kill thee.

32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third *day* I shall be perfected.

33 Nevertheless I must walk to day, and to morrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem.

34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth* gather her brood under *her* wings, and ye would not!

35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until *the* time come when ye shall say, Blessed is he that cometh in the name of the Lord.

See ante §371.

In 13:31, 32 is another incident by which Luke wishes to convey the impression that at least some of the Pharisees were friendly to Christianity. In 13:33, there is given one of the reasons for the scene of the historized crucifixion being laid in Jerusalem—the city had already killed many of the prophets; probably both Hebrew and Christian prophets are meant.

§469. Healing on the sabbath the man with the dropsy

14:1-6. And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

2 And, behold, there was a certain man before him which had the dropsy.

3 And Jesus answering spake unto

the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?

4 And they held their peace. And he took *him*, and healed him, and let him go;

5 And answered them, saying, Which of you shall have an *ass* or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

6 And they could not answer him again to these things.

The story seems to have substantially the same significance as the story of healing the woman with the eighteen year infirmity; see ante §465 discussing Lu. 13:10-17.

§470. "Sit not down in the chief seat"

14:7-11. (Cf. Mt. 23:12; Lu. 18:14.) And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them.

8 When thou art bidden of any *man* to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him come and say to thee, Give this man

place; and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

See ante §369; post §485.

§471. "For thou shalt be recompensed at the resurrection of the just"

14:12-14. (Cf. Mt. 5:46-47.) Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompense be made thee.

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

See ante §279.

The meaning of the passage is that those conservative Jewish Christians who receive kindly the converts to Christianity from among the Gentiles and lower classes of Jews will be amply rewarded therefor when the new social era shall be established, and the "resurrection of the just" shall take place.

§472. The parable of the marriage feast

14:15-24. (Cf. Mt. 22:1-10.) And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

16 Then said he unto him, A certain man made a great supper, and bade many:

17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18 And they all with one consent began to make excuse. The first said unto him I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled.

24 For I say unto you, That none of those men which were bidden shall taste of my supper.

See ante §364.

§473. Discourse on counting the cost

14:25-35. (Cf. Mt. 10:37, 38; 16:24; Mk. 8:34; Lu. 9:23. Cf. also Lu. 9:62, Mk. 9:50 and Mt. 5:13.) And there went great multitudes with him: and he turned, and said unto them,

26 If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it*?

29 Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassador, and desireth conditions of peace.

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

34 Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear.

See ante §§218, 308, 309 for discussion of 14:26, 27; see ante §225 for discussion of 14:34, 35.

For persons to become members of the Christian organization and then turn back from it because the burden was too great was not good either for the organization or for the former members; so Luke here gives two practical illustrations probably drawn from contemporary history, of the desirability of first counting the cost of a proposed plan of action before actually undertaking to carry it out.

§474. The parable of the lost sheep

15:1-7. (Cf. Mt. 18:12-14.) Then drew near unto him all the publicans and sinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 And he spake this parable unto them, saying,

4 What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after

that which is lost, until he find it?

5 And when he hath found *it*, he layeth *it* on his shoulders rejoicing.

6 And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

See ante §348.

§475. The parable of the lost piece of silver

15:8-10. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*?

9 And when she hath found *it*, she calleth *her* friends and her

neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

The point here is the same as in the parable of the lost sheep; see ante §474.

§476. The parable of the prodigal son

15:11-32. And he said, A certain man had two sons:

12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth to me. And he divideth unto them *his* living.

13 And not many days after the

younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined him-

self to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on *his* feet:

23 And bring hither the fatted calf, and kill it; and let us eat, and be merry:

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and entreated him.

29 And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

The theme here is substantially the same as in the two previous parables on the lost sheep and the lost piece of silver, but it is worked out more elaborately. The elder son here represents the conservative Jewish Christians who are opposed to admitting the Gentile converts into the Christian organization on the same basis as themselves. The younger son represents the Gentile converts who before their conversion had led lives of licentiousness and irresponsibility. The answer to the complaint of the elder son is that admitting the Gentile converts did not really harm him for "thou art ever with me, and all that I have is thine." In the parable of the vineyard the answer to the laborers who had "borne the labor of the

day and the scorching heat" was similar; to give the last laborers a penny does not harm you because you have the penny that was promised you; see ante §235. Giving the Gentiles a place in the Christian organization does not operate to make Christianity any the less beneficial to the Jewish Christians.

§477. The parable of the unjust steward

16:1-13. (Cf. Mt. 6:24.) And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

6 And he said, A hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, A hundred measures of wheat.

And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous mammon, who shall commit to your trust the true riches?

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

For discussion of 16:13 see ante §282.

Upon the facts stated in the parable, it was probably the Roman law at the time that Luke wrote, that the lord would not have been barred from recovering the rest of the various debts by the attempted dishonest settlement by his steward or agent. But apparently Luke thought the law was otherwise, because he represents the lord as acquiescing in the settlement as if he must,

and complimenting the shrewdness and cleverness of the steward in thus quickly adjusting himself to an unexpected and difficult situation. It is highly improbable, however, that Luke meant to represent the lord as approving the dishonesty involved, because in the moral that he draws in 16:8b, that "the children of this world are wiser than the children of light," he mentioned merely the difference in the matter of wisdom, i. e. intellectual shrewdness in making adjustments. The entire parable is an expression of regret that the Christians were not showing more intellectual acumen and shrewdness in their great project of trying to establish a new social era.

The parable is complete, as Luke wrote it, in the first eight verses. The next four verses represent four different attempts, by later editors or copyists, to draw a somewhat different moral from the simple teaching intended by Luke. The one in 16:9 is obviously quite late, as shown by the phrase "everlasting habitations," and its meaning is obscure. Perhaps it means that it is a shrewd and sensible course of action to use wealth merely as a means to the more complete and perfect development of one's personality and character.

Putting 16:13 at this place is explained by the fact that it also uses the term "mammon." There is no close connection in the teachings.

§478. "The law and the prophets were until John"

16:14-18. (Cf. Mk. 10:11; Mt. 11:12, 13; 5:18, 32; 19:9.) And the Pharisees also, who were covetous, heard all these things: and they derided him.

15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

16 The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it.

17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.

18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.

See ante §§226, 273, 276, 312, 352.

§479. The parable of the rich man and Lazarus

16:19-31. There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores.

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

23 And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham have mercy on me and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime

receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us that *would come* from thence.

27 Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

For centuries before the coming of Christianity the Jews had been looking forward to a Messianic age in which the Davidic kingdom would be re-established. In order to stimulate effort to bring about this age the teaching was gradually developed that those persons who led notably righteous and pious lives would be suitably rewarded therefor by being resurrected from the dead and allowed to live, under ideal conditions, another human life; and that those who had led notably wicked lives would, at the same time, be resurrected so that they might be suitably punished for their wickedness. In the present parable the reward and punishment are apparently both carried back into the period of death; Lazarus, having lived a righteous life under difficult conditions is already being rewarded therefor, and the rich man, having lived a life of indifference and selfishness is already being punished. Luke is thus combining in the parable the Jewish

doctrine of the resurrection, with its rewards and punishments, with the Greek doctrine of the immortality of the soul. The net result of this innocently intended parable has been to give to later generations scriptural authority for the so-called Christian doctrine of everlasting punishment which has been a nightmare in the western world for the last eighteen centuries.

Mark and Matthew had told the story of the cure of the daughter of a Syrophenician or Canaanitish—i. e. Gentile—woman. In that story the woman said (Mk. 7:28, Mt. 15:27): “Even the dogs eat of the crumbs which fall from his master’s table;” see ante §§210, 333. The present parable is an elaboration of the Gentile woman’s argument. Lazarus represents the poor Gentile converts to Christianity who are humbly accepting its teachings and not asking for any places of power or influence in the Christian organization. The rich man represents the conservative Jewish Christians who had the spiritual wealth of the ethical teachings of the Jewish law and the Hebrew, Nazarene and Christian prophets, but were unwilling to share it with their less fortunate Gentile brethren. That he does not symbolize those who had large material wealth is shown by 16:29: “They have Moses and the prophets; let them hear them.”

There is probably a hint in 16:31 that the historization of the resurrection of Jesus had not been as effective in making converts as the gospel writers had hoped it would be: “neither will they be persuaded though one rose from the dead.”

§480. “If thy brother sin, rebuke him”

17:1-4. (Cf. Mk. 9:42; Mt. 18:6, 7, 15, 21, 22.) Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come!

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent: thou shalt forgive him.

See ante, §§225, 347, 349, 351.

§481. "We are unprofitable servants"

17:5-10. (Cf. Mk. 11:23; Mt. 17:20, 21:21.) - And the apostles said unto the Lord, Increase our faith.

6 And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamore tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7 But which of you, having a servant ploughing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

For discussion of 17:5, 6, see ante §§233, 343, 359.

The substance of 17:7-10 is that the utmost that one can do toward reaching the Christian ideal of Kindliness, Humility, Courage and Fairmindedness is no excuse for any feeling of self-righteousness, or smug and lazy contentment with the progress already made.

§482. The ten lepers

17:11-19. And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

13 And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

14 And when he saw *them*, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.

17 And Jesus answering said, Were there not ten cleansed? but where *are* the nine?

18 There are not found that returned to give glory to God, save this stranger.

19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

The obvious purpose of the story was to bring out in sharp relief the deep gratitude and thankfulness shown by the Gentile converts—here symbolized by the cured Samaritan leper—for the blessings of Christianity, as compared with the relative indifference of the conservative Jewish Christians, represented by the other nine lepers who had been cured.

§483. "The kingdom of God is among you" (marginal reading of A. V.)

17:20-37. (Cf. Mt. 24:40, 41; 24:28; Mk. 8:35; Mt. 24:26, 27, 37-39; 10:39; 16:25; Lu. 9:24; Jo. 12:25.) And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

23 And they shall say to you, See here; or, see there: go not after *them*, nor follow *them*.

24 For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.

25 But first must he suffer many things, and be rejected of this generation.

26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.

30 Even thus shall it be in the day when the Son of man is revealed.

31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32 Remember Lot's wife.

33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

34 I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left.

35 Two *women* shall be grinding together; the one shall be taken, and the other left.

36 Two *men* shall be in the field; the one shall be taken, and the other left.

37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

The accurate translation of 17:21b is indicated by the marginal reading of the Authorized Version; the kingdom

of God—i. e. the Christian organization—is “among you” or “in the midst of you,” even though you may not be able to see it. Whether the Christian organization was still working secretly at the time that Luke was writing or whether he is giving a picture of the situation as he understood it to have been some fifty years earlier, it is impossible to say. The substance of 17:26-30 is that although the ordinary affairs of life are carried on in the usual way, marrying, eating and drinking, buying and selling, planting and building, the catastrophe which will make possible and usher in the new social order may happen at any moment.

In 17:34, 35 the meaning is that so secret is the working and the extent of the Christian organization that of two men in one bed and of two women grinding together one may be a Christian and the other not. The answer in 17:37 to the question, “where shall these be taken,” may have been already a popular proverb: where dead bodies are, will be found the carrion eating birds. The reference here is almost certainly to the judgment that is to accompany the establishment of the new social order, which will result in excluding the unfit from the Christian organization in the same way that carrion is thrown outside the city gates, there to be devoured by the ever present worms; see ante §225.

§484. The importunate widow and the unjust judge

18:1-8. And he spake a parable unto them *to this end*, that men ought always to pray, and not to faint;

2 Saying, There was in a city a judge, which feared not God, neither regarded man:

3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

8 I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

The purpose of this parable is to emphasize the importance of persistence in the serious and important undertaking of attempting to raise one's life to the Christian ideal. Compare with it the story of the importunate friend who wanted three loaves of bread at midnight; see ante §453.

§485. The Pharisee and the publican—bringing children to Jesus

18:9-17. (Cf. Mk. 10:13-16; Mt. 19:13-15.) And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

15 And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them.

16 But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

See ante §§227, 353.

This is a highly colored picture to bring out the contrast between the self-satisfied, smug Pharisee and the humble, repentant publican who here symbolizes the converts to Christianity either from the Gentiles or from the despised classes among the Jews; probably from the latter, because he is represented as going into the temple to pray.

§486. The rich young ruler

18:18-30. (Cf. Mk. 10:17-31; Mt. 19:16-30.) And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? none *is* good, save one, *that is*, God.

20 Thou knowest the command-

ments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he said, All these have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23 And when he heard this, he was very sorrowful: for he was very rich.

24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard *it* said, Who then can be saved?

27 And he said, The things which are impossible with men are possible with God.

28 Then Peter said, Lo, we have left all, and followed thee.

29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

See ante §§228, 354.

§487. Jesus again foretells his death and resurrection

18:31-34. (Cf. Mk. 10:32-34; Mt. 20:17-19.) Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

32 For he shall be delivered unto the Gentiles, and shall be mocked,

and spitefully entreated, and spitted on:

33 And they shall scourge *him*, and put him to death; and the third day he shall rise again.

34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

See ante §§229, 356.

§488. The blind man near Jericho

18:35-43. (Cf. Mk. 10:46-52; Mt. 20:29-34.) And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging:

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, *thou* Son of David, have mercy on me.

39 And they which went before rebuked him, that he should hold his peace: but he cried so much the

more, *Thou* Son of David, have mercy on me.

40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw *it*, gave praise unto God.

See ante §§231, 358.

§489. The visit to Zaccheus

19:1-10. And *Jesus* entered and passed through Jericho.

2 And, behold, *there was* a man named Zaccheus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore tree to see him; for he was to pass that *way*.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down; for to day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore *him* fourfold.

9 And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham.

10 For the Son of man is come to seek and to save that which was lost.

It is not clear whether Zaccheus was a Gentile or one of those Jews who were willing to subordinate their patriotism and endure the hatred of their fellow countrymen in order to make money by collecting taxes for the Roman government; see ante §185. In either case he is declared to be a son of Abraham, apparently because of his repentance and acceptance of Christianity. The statement in 19:3 that he was little of stature may have been meant to indicate that he was a symbol of the lost sheep of the house of Israel, small and insignificant in the opinion of the scribes and Pharisees; see Jo. 7:49: "But this people who know not the law are cursed;" see post §544.

§490. Parable of the pounds

19:11-28. (Cf. Mk. 4:25; Mt. 13:12; 25:29; Lu. 8:18.) And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

14 But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him,

to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin:

21 For I feared thee, because thou art an austere man: thou takest up that thou laydest not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest

that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24 And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

28 And when he had thus spoken, he went before, ascending up to Jerusalem.

See ante §§197, 324, 375, 428.

§491. The triumphal entry into Jerusalem

19:29-44. (Cf. Mk. 11:1-11; Mt. 21:1-11; Jo. 12:12-19.) And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples,

30 Saying, Go ye into the village over against *you*; in the which at your entering ye shall find a colt tied, whereon yet never man sat; loose him, and bring *him hither*.

31 And if any man ask you, Why do ye loose *him*? thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus:

and they cast their garments upon the colt, and they set Jesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

38 Saying, Blessed *be* the King that cometh in the name of the Lord; peace in heaven, and glory in the highest.

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

41 And when he was come near, he beheld the city, and wept over it,

42 Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee

round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knowest not the time of thy visitation.

For discussion of 19:29-38, see ante §232.

The statement in 19:40 that "if these shall hold their peace the stones would immediately cry out," is a tribute, —in exaggerated language—to the greatness and sublimity of the Christian teachings.

Compare the lamentation over Jerusalem in 19:41-44 with that in Mt. 23:37 and in Lu. 13:34; see ante §§371, 468.

§492. Cleansing the temple

19:45-48. (Cf. Mk. 11:15-19; Mt. 21:12-17.) And he went into the temple, and began to cast out them that sold therein, and them that bought;

46 Saying unto them, it is written, My house is the house of prayer; but ye have made it a den of thieves.

47 And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him,

48 And could not find what they might do: for all the people were very attentive to hear him.

See ante §§233, 360.

§493. The authority of Jesus challenged

20:1-8. (Cf. Mk. 11:27-33; Mt. 21:23-27.) And it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him* with the elders,

2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

7 And they answered, that they could not tell whence *it was*.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

See ante §§ 234, 361.

§494. The parable of the wicked husbandmen

20:9-19. (Cf. Mk. 12:1-12; Mt. 21:33-46.) Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent *him* away empty.

11 And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty.

12 And again he sent a third: and they wounded him also, and cast *him* out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come,

let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid.

17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?

18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

19 And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

See ante §§235, 363.

§495. The question as to paying tribute money to Rome

20:20-26. (Cf. Mk. 12:13-17; Mt. 22:15-22.) And they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of *any*, but teachest the way of God truly:

22 Is it lawful for us to give tribute unto Caesar, or no?

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

24 Shew me a penny. Whose image and superscription hath it? They answered and said, Caesar's.

25 And he said unto them, Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's.

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

See ante §§236, 365.

§496. The question of the Sadducees

20:27-40. (Cf. Mk. 12:18-27; Mt. 22:23-33.) Then came to *him* certain of the Sadducees, which deny

that there is any resurrection; and they asked him,

28 Saying, Master, Moses wrote

unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her, and in like manner the seven also: and they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.

34 And Jesus answering said unto them, The children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

37 Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living: for all live unto him.

39 Then certain of the scribes answering said, Master, thou hast well said.

40 And after that they durst not ask him any *question at all*.

See ante §237, 366.

The statement in 20:36a: "Neither can they die any more" shows that the author is combining the Greek doctrine of the immortality of the soul with the Jewish and early Christian doctrine of the resurrection.

§497. The Messiah not the son of David

20:41-44. (Cf. Mk. 12:35-37; Mt. 22:41-46.) And he said unto them, How say they that Christ is David's son?

42 And David himself saith in the book of Psalms, The Lord said

unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, how is he then his son?

See ante §§239, 368.

§498. A warning against the scribes and Pharisees

20:45-47. (Cf. Mk. 12:38-40; Mt. 23:1-12.) Then in the audience of all the people he said unto his disciples,

46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and

the highest seats in the synagogues, and the chief rooms at feasts;

47 Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

See ante §§240, 369.

Mark had apparently denounced only those scribes who did certain things, for example, devour widow's houses and ostentatiously make long prayers. In the present passage the denunciation is apparently of all the scribes and the words which Mark used by way of limitation become now words of description which Luke applies to the entire class of scribes.

§499. The widow's two mites

21:1-4. (Cf. Mk. 12:41-44.) And he looked up, and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow casting in thither two mites.

3 And he said, Of a truth I say

unto you, that this poor widow hath cast in more than they all:

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

See ante §241.

§500. The prediction of the destruction of the temple and the coming of the new social order

21:5-28. (Cf. Mk. 13:1-27; Mt. 24:1-31.) And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

6 As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

7 And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?

8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ*; and the time draweth near: go ye not therefore after them.

9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and

pestilences; and fearful sights and great signs shall there be from heaven.

12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

13 And it shall turn to you for a testimony.

14 Settle it therefore in your hearts, not to meditate before what ye shall answer:

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

16 And ye shall be betrayed both by parents, and brethren, and kins-folks, and friends; and some of you shall they cause to be put to death.

17 And ye shall be hated of all men for my name's sake.

18 But there shall not a hair of your head perish.

19 In your patience possess ye your souls.

20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon the people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jeru-

salem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

27 And then shall they see the Son of man coming in a cloud with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

See ante §§242, 372.

§501. "My words shall not pass away"

21:29-38. (Cf. Mk. 13:28-37; Mt. 24:32-42.) And he spake to them a parable; Behold the fig tree, and all the trees;

30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

33 Heaven and earth shall pass away; but my words shall not pass away.

34 And take heed to yourselves, lest at any time your hearts be over-

charged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

37 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount of Olives*.

38 And all the people came early in the morning to hear him in the temple, for to hear him.

See ante §§243, 373.

§502. The conspiracy

22:1-6. (Cf. Mk. 14:1, 2, 10, 11; Mt. 26:1-5, 14, 15.) Now the feast of unleavened bread drew nigh, which is called the passover.

2 And the chief priests and scribes

sought how they might kill him: for they feared the people.

3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

See ante §§244, 377.

§503. The communion ceremony is historized

22:7-23. (Cf. Mk. 14:12-25; Mt. 26:17-23; Jo. 13:1-30.) Then came the day of unleavened bread, when the passover must be killed.

8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?

12 And he shall shew you a large upper room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the passover.

14 And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, With

desire I have desired to eat this passover with you before I suffer:

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves:

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

21 But, behold, the hand of him that betrayeth me *is* with me on the table.

22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

23 And they began to inquire among themselves, which of them it was that should do this thing.

See ante §§245, 378; see post §§560, 561.

§504. "I am in the midst of you as he that serveth" •

22:24-30. (Cf. Mk. 9:35; 10:42-44; Mt. 20:25-27; 23:11.) And there was also a strife among them, which of them should be accounted the greatest.

25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

26 But ye *shall* not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether *is* greater he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth.

28 Ye are they which have continued with me in my temptations.

 *verse*

29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

See ante §§223, 230, 357, 369.

Luke omitted the story of the ambition of James and John which was told by both Mark and Matthew; but he inserts here much of the substance of the discourse which was based upon that incident; see ante §§230, 357.

§505. "Simon, Satan hath desired to have you"

22:31-34. (Cf. Mk. 14:27-31; Mt. 26:31-35; Jo. 13:36-38.) And the Lord said, Simon, Simon, behold, Satan hath desired to *have* you, that he may sift *you* as wheat:
32 But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

See ante §246, 379; post §562.

In several places in his gospel, Luke shows a milder and less antagonistic attitude toward the disciples than that shown by Mark or even by Matthew. The present instance is so extreme, however, as to raise the suspicion that 22:31-33 has been the result of a later editing in order to make a proper basis for the story in Acts 1:15, 16, 2:14-5:32, where Peter is represented as "strengthening his brethren;" see post §§587, 589-597.

§506. "And he was reckoned with the transgressors"

22:35-38. (Cf. Mk. 15:28.) And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

38 And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough.

See ante §§254, 11.

§507. "He found them sleeping for sorrow"

22:39-46. (Cf. Mk. 14:32-42; Mt. 26:36-46.) And he came out, and went, as he was wont, to the mount of Olives, and his disciples also followed him.

40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove this cup from me: nevertheless, **not my will**, but thine, be done.

43 And there appeared an angel unto him from heaven, strengthening him.

44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow.

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

See ante §247, 380.

§508. The betrayal and arrest

22:47-53. (Cf. Mk. 14:43-52; Mt. 26:47-56; Jo. 18:1-11.) And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 And one of them smote the

servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

See ante §§248, 381.

§509. The trial before the Jewish authorities

22:54-71. (Cf. Mk. 14:53-72; Mt. 26:57-75; Jo. 18:12-27.) Then took they him, and led *him*, and brought him into the high priest's house. And Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after another confidently affirmed, saying, Of a truth this *fellow* also was with him; for he is a Galilean.

60 And Peter said, Man, I know not what thou sayest. And imme-

diately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

63 And the men that held Jesus mocked him, and smote *him*.

64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying.

67 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

68 And if I also ask *you*, ye will not answer me, nor let *me* go.

69 Hereafter shall the Son of man sit on the right hand of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

See ante §§250, 382.

§510. The trial before Pilate and Herod

23:1-25. (Cf. Mk. 15:1-15; Mt. 27:1, 2, 11-26.) And the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a king.

3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest *it*.

4 Then said Pilate to the chief priests and to the people, I find no fault in this man.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season*, because he had heard many things

of him; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but he answered him nothing.

10 And the chief priests and scribes stood and vehemently accused him.

11 And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.

13 And Pilate, when he had called together the chief priests and the rulers and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people; and, behold, I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him:

15 No, nor yet Herod; for I sent you to him: and lo, nothing worthy of death is done unto him.

16 I will therefore chastise him, and release *him*.

17 (For of necessity he must release one unto them at the feast.)

18 And they cried out all at once, saying, Away with this *man*, and release unto us Barabbas :

19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pilate therefore, willing to release Jesus, spake again to them.

21 But they cried, saying Crucify *him*, crucify him.

22 And he said unto them the third time, Why, what evil hath he

done? I have found no cause of death in him: I will therefore chastise him, and let *him* go.

23 And they were instant with loud voices, requiring that he might be crucified: and the voices of them and of the chief priests prevailed.

24 And Pilate gave sentence that it should be as they required.

25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

See ante §252, 385.

§511. The crucifixion

23:26-49. (Cf. Mk. 15:21-41; Mt. 27:32-56; Jo. 19:16b-37.) And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

27 And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 For if they do these things in a green tree, what shall be done in the dry?

32 And there were also two others, malefactors, led with him to be put to death.

33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

35 And the people stood beholding. And the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the King of the Jews, save thyself.

38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

45 And the sun was darkened, and the veil of the temple was rent in the midst.

46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all this acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

For discussion of 23:26, 32-38 see ante §§254, 387.

The four verses 23:27-31 are peculiar to Luke; the warning is in regard to the destruction of Jerusalem which almost certainly had taken place before his gospel was written.

The four verses 23:40-43 are also peculiar to Luke, and apparently represent an attempted merging of the early Christian idea of a new social order with the Greek conception of the immortality of the soul.

§512. The burial

23:50-56a. (Cf. Mk. 15:42-47; Mt. 27:57-61; Jo. 19:38-42.) And, behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just:

51 (The same had not consented to the counsel and deed of them:) *he was* of Arimathea, a city of the Jews; who also himself waited for the kingdom of God.

52 This *man* went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was the preparation, and the sabbath drew on.

55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned and prepared spices and ointments;

See ante §§255, 388.

§513. The resurrection

23:56b-24:12. (Cf. Mk. 16:1-11; Mt. 28:1-10; Jo. 20:1-8.) And rested the sabbath day according to the commandment.

Now upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

2 And they found the stone rolled away from the sepulchre.

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead?

6 He is not here, but is risen: re-

member how he spake unto you when he was yet in Galilee.

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and Joanna, and Mary the mother of

James, and other women that were with them, which told these things unto the apostles.

11 And their words seemed to them as idle tales, and they believed them not.

12 Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed wondering in himself at that which was come to pass.

See ante §§256, 390.

There is nothing in either Mark or Matthew to correspond with 24:9-12, except Mt. 28:8b "and ran to bring his disciples word." Probably the chief purpose of the four verses was to soften the effect of Peter's cowardly conduct at the trial, crucifixion and burial, by representing him as staying at Jerusalem and having courage enough to investigate the empty tomb. Upon the literal interpretation, the last part of 24:12 seems remarkable after the several times that Jesus had told his disciples that he would rise from the dead.

§514. The appearance of Jesus on the way to Emmaus

24:13-35. (Cf. Mk. 16:12, 13.) And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them.

16 But their eyes were holden that they should not know him.

17 And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which

were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.

28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat

at meat with them, he took bread, and blessed *it*, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, the Lord is risen indeed, and hath appeared to Simon.

35 And they told what things *were done* in the way, and how he was known of them in breaking of bread.

See ante §257.

This passage is also peculiar to Luke. It purports to give a circumstantial account of an appearance of Jesus to two of the disciples on their way to Emmaus, some seven miles from Jerusalem.

§515. The appearance to the eleven disciples in Jerusalem

24:36-43. (Cf. Jo. 20:19-25.) And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself: handle me, and

see; for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them *his* hands and *his* feet.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of a honeycomb.

43 And he took *it*, and did eat before them.

John also tells of an appearance at Jerusalem, but refrains from representing Jesus as eating; see post §580. In this passage Luke carries to its logical conclusion the fact, as stated by Mark and Matthew, of the empty tomb: it is an actual reanimation of the body of flesh and bones which is here represented.

§516. The final appearance and ascension

24:44-53. And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

45 Then opened he their understanding, that they might understand the scriptures.

46 And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

50 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

52 And they worshipped him, and returned to Jerusalem with great joy:

53 And were continually in the temple, praising and blessing God. Amen.

Neither Mark nor Matthew say anything about any ascension; they apparently did not have the courage to carry their story of the resurrection and the empty tomb to its logical conclusion, as Luke does in this passage. The story of the ascension, in 24:50, 51 is probably modelled on the story of the ascension of Elijah as told in II Kings 2:11: "And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven."

The command in 24:49 "tarry ye in the city of Jerusalem until ye be endued with power from on high" was probably inserted here in order to lay the foundation for Acts 1:4; see post §585.

PERIOD III

SPECULATION AND HARMONIZATION

"The Greeks demand philosophy." I Cor. 1:22

CHAPTER XIII

THE GOSPEL ACCORDING TO JOHN

§517. Authorship of the gospel

According to tradition the author of this gospel was John, one of the twelve, the son of Zebedee and brother of James, and associated with Peter and James in conducting the church at Jerusalem. But the late date at which the gospel was produced and the large element of speculation contained in it makes it impossible that any contemporary of Paul or Peter should have been the author; furthermore, it was written by a liberal, not by a conservative. For the sake of convenience, however, the gospel will be referred to as the gospel of John.

§518. "The Greeks demand philosophy" I Cor. 1:22

When Paul wrote I Cor 1:22 it is clear that he had no intention of complying with the demand of the Greeks for philosophy—i. e., for something which would furnish material for metaphysical speculation; see ante §§91, 166. The Christian message, that happiness was to be obtained through Kindliness, Humility, Courage and Fairmindedness, was "foolishness" to them, not merely because it sounded absurd on the face of it, but also because it gave

no room for the exercise of the purely intellectual pastime of speculation.

After Paul wrote his letter and before the fourth gospel was written two important things happened. The first was that Mark, followed some time later by Matthew, undertook to satisfy the Jewish demand for miracles by historizing Jesus, the leading character in the Christian initiation drama and attributing to him the performance of a large number of miracles, paralleling most of the miracle stories in the Hebrew scriptures. The second important event was the fairly definite failure of the liberal Christians to convert many Jews to Christianity or even to win over the conservative Jewish Christians to their own point of view with reference to the treatment of Gentile proselytes. Of necessity, therefore, the liberal Christians turned to trying to win over the educated Greeks to Christianity by making their message sound as philosophical as they could, and this is one of the purposes of the fourth gospel.

§519. The prologue

1:1-18. In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

4 In him was life; and the life was the light of men.

5 And the light shineth in darkness; and the darkness comprehended it not.

6 There was a man sent from God, whose name was John.

7 The same came for a witness, to bear witness of the Light, that all men through him might believe.

8 He was not that Light, but was sent to bear witness of that Light.

9 That was the true Light, which

lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

15 John bare witness of him, and cried, saying, This was he of whom

I spake, He that cometh after me is preferred before me; for he was before me.

16 And of his fulness have all we received, and grace for grace.

17 For the law was given by

Moses, *but* grace and truth came by Jesus Christ.

18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

It is not certain whether John's task was made easier or harder by the historization of Jesus by the synoptic writers. In any event, while he treats Jesus as in some ways and for some purposes as if he were a historical character, he completely ignores the genealogies and birth stories of Matthew and Luke, makes Jesus existent from the beginning of the universe, and identifies him, in the prologue, with the Greek doctrine of the "Logos." This is the nearest that John gets to Greek philosophy; in the rest of the gospel his attempts at metaphysical speculation usually result merely in making the simple Christian message obscure and mystifying.

§520. "Art thou Elijah? And he saith, I am not"

1:19-28. And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 He said, I *am* the voice of one crying in the wilderness, Make

straight the way of the Lord, as said the prophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet?

26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

In the minds of the Jews the doctrine of the resurrection had become an inseparable incident or corollary to their hope and expectation of a Messianic age, and the early Christians apparently took over the one with the other. Mark and Matthew each represented John the

Baptist as Elijah resurrected from the dead in fulfillment of the prediction in Mal. 4:5; see ante §§220, 312, 342. But John, in 1:21, represents John the Baptist as flatly denying that he is Elijah, the probable purpose being to displace the Jewish doctrine of the resurrection with the Greek conception of the immortality of the soul.

The reference in 1:23 is to Is. 40:3; see ante §11.

§521. "Behold, the Lamb of God"

1:29-34. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world!

30 This is he of whom I said, After me cometh a man which is preferred before me; for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

Instead of giving an account of the baptism, as was done by the synoptic writers, John represents John the Baptist as telling of the event after it happened; instead of the heavens being rent asunder, the descent of the spirit as a dove and the voice out of the heavens, the voice merely tells John the Baptist beforehand that the one upon whom he will see the spirit descending and abiding, "the same is he which baptizeth with the Holy Ghost."

In representing Jesus, i. e. the Christian organization and its teachings, as the Lamb of God that taketh away the sin of the world, the author is using symbolism that goes back to one of the Poems of the Servant of Jehovah; see Is. 53:7, ante §11.

§522. The first three disciples

1:35-42. Again the next day after, John stood, and two of his disciples;

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

According to the synoptists, Peter and Andrew were the first to be called to be disciples and then James and John; see §§179, 269, 408. The author of the fourth gospel does not mention the call of the second pair of brothers and fails to give any name to one of the first two; the other he says was Andrew, who at once recognized Jesus to be the Messiah and went and brought his brother Simon to Jesus who gives him the name Peter. This is radically different from the account of the synoptists who give to Peter the credit of the discovery that Jesus was the Messiah and fix the event at about the middle of Jesus' ministry; see ante §§216, 338, 436. There is no hint in any of the synoptists that any of the twelve disciples had been disciples of John.

§523. The call of Philip and Nathanael

1:43-51. The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

In the synoptists the only disciples who are singled out from the group and represented as doing anything are Peter, James, John and Judas Iscariot. The author of the fourth gospel seeks to remedy this omission by telling some specific incident about several others. In 1:41 Andrew, having discovered the Messiah, brings his brother Simon to Jesus; in the present passage is the story of the call of Philip; he finds Nathanael, who is one of the twelve according to John's gospel,—see post §582,—but is not even mentioned by any of the synoptists. In 1:48 Jesus is represented as already knowing Nathanael by the use of clairvoyant power; in 1:50 Jesus declares that Nathanael will “see greater things than these.” Whether the prediction in 1:51 was later fulfilled literally John does not vouchsafe to tell; in substance it is an attempt, in picturesque language, to portray the greatness and sublimity of the Christian teachings.

§524. Water made wine at a wedding feast

2:1-12. And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

2 And both Jesus was called, and his disciples, to the marriage.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do it.

6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk then that which is worse: *but* thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and they continued there not many days.

All the synoptists had told of Jesus stilling a tempest; see ante §§200, 294, 430; Mark and Matthew had related

the story of his cursing a fig tree; see ante §§233, 360. John omits both of these nature miracles and substitutes for them the one told in the present passage, placing it at the very beginning of Jesus' ministry, and apparently makes it the basis for the disciples' belief on him; see 2:11b. Whether the miracle had any other specific purpose is not clear. Perhaps the statement by the ruler of the feast in 2:10: "thou hast kept the good wine until now" may have signified the continued vitality and integrity of the Christian organization and its teachings down to the date at which John was writing. Perhaps by representing Jesus at a wedding it was meant to help paint the fourth gospel portrait of the gentle, amiable, sentimental Jesus.

§525. The cleansing of the temple

2:13-22. (Cf. Mk. 11:15-19: Mt. 21:12-17; Lu. 19:45-48.) And the Jews' passover was at hand, and Jesus went up to Jerusalem,

14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence; make not my Father's house a house of merchandise.

17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

18 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the Scripture, and the word which Jesus had said.

See ante §§233, 360, 492.

According to the synoptists the temple was cleansed only a few days before the crucifixion. Since John had already represented Andrew as announcing Jesus as the Messiah, there was no reason for postponing this peculiarly Messianic activity; see ante §522.

The saying in 2:19: "Destroy this temple and in three days I will raise it up," is apparently an echo from the story of the trial before the Jewish authorities as told by Mark; see Mk. 14:58; for a discussion of its significance in that connection see ante §250. Here it is said that Jesus uttered the words as the answer to a demand for a sign; in the synoptics, the demand for a sign was met by a point blank denial and the stinging rebuke that to make such a demand was idolatrous; see ante §§213, 321. In two instances in the synoptics, however, it was said that there would be one sign, namely, the conversion of the Gentiles; see ante §§321, 454; in the present passage, the sign is the entire displacement of Judaism by Christianity, the former symbolized by the temple, the latter by the body of Jesus.

§526. "For he knew what was in man"

2:23-25. Now when he was in Jerusalem at the passover, in the feast *day*, many believed in his name, when they saw the miracles which he did.

24 But Jesus did not commit himself unto them, because he knew all *men*,

25 And needed not that any should testify of man; for he knew what was in man.

In 2:24, 25 Jesus is represented as not merely clairvoyant but omniscient—radically different from any representation in the synoptics, where several times he is represented as denying that he knew when "the kingdom" would appear.

§527. Discourse with Nicodemus

3:1-21. There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee,

Except a man be born again, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be born again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you *of* heavenly things?

13 And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

In Paul's letters and in the synoptics a new convert from heathendom to Christianity was frequently referred to as a "little child;" see ante §§70, 218, 310, 480. In the present passage the figure is heightened by making the "little child" a "new born babe" and requiring such spiritual new birth from the Jews as well as the Gentiles. In Mark it was the twelve disciples who were represented as stupid; in 3:10 it is the Jewish teacher who is rebuked for lack of understanding.

The allusion in 3:8 is probably to the experience of Christian evangelists and missionaries that they could rarely determine in advance the persons who were ready for and would be receptive to the Christian message.

In the synoptics the claim was frequently made that ethical and religious truth could be reached only through the Christian way; in 3:13 is the same claim made in

language that is more picturesque and which was perhaps meant to be "philosophical."

The reference in 3:14 is to Numbers 21:8, 9: "And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." To compare Jesus to a brazen serpent and the conversions made by Christianity to cures supposed to have been accomplished by means of sympathetic magic would seem to be a far-fetched analogy; but the author of the fourth gospel is anxious here, as in 2:21, 22, ante, to find excuses for alluding to the coming crucifixion and resurrection.

That those who thoroughly accepted and practiced the Christian teachings were enabled thereby to lead lives in harmony with the eternal, fundamental principles of the universe was a conception that underlay Paul's letters and the synoptic gospels; in 3:16 we have it again, stated in the language of metaphysical speculation.

In the synoptics much was made of the judgment that was to accompany the establishment of the new social order. The author of the fourth gospel apparently thought that too much emphasis had been laid upon it, perhaps because of his desire to picture Jesus as gentle and lovable. So, in 3:17-21 he insists that the judgment which is to take place will be an automatic one, the various individuals concerned really judging or classifying themselves, by their acceptance or rejection of Christianity.

§528. John the Baptist bears witness to Jesus at Enon

3:22-36. After these things came Jesus and his disciples into the land of Judea: and there he tarried with them, and baptized.

23 And John also was baptizing

in Enon near to Salīm, because there was much water there: and they came, and were baptized.

24 For John was not yet cast into prison.

25 Then there arose a question between *some* of John's disciples and the Jews about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him.

27 John answered and said, A man can receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

30 He must increase, but I *must* decrease.

31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33 He that hath received his testimony hath set to his seal that God is true.

34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*.

35 The Father loveth the Son, and hath given all things into his hand.

36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

The contrast between the earlier stage of Christianity, represented by John the Baptist and the later stage of more complete development is brought out by Mt. 11:11: "Verily I say unto you, Among men that are born of women, there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of Heaven is greater than he;" see ante §312; also Lu. 7:28, ante §424. In the present passage the contrast is brought out by words put into the mouth of John the Baptist, 3:27-30. The meaning of 3:27 is that in the days of John the Baptist the full and complete teachings had not been yet discovered, i. e. they had not yet been "given from heaven."

The statement in 3:35 that the Father "hath given all things into his hand" seems inconsistent with statements by Jesus in Mk. 13:32 "But of that day and that hour knoweth no man, no, nor the angels which are in heaven, neither the Son, but the Father;" see ante §243; also Mt. 24:36, ante §373.

The meaning of 3:36 is perfectly plain if "the Son" is interpreted as symbolizing the Christian teachings; one

who accepts the Christian teachings thereby attains immediately a life which is everlasting, to which the death of the body is only an incident, while those who reject them are unable to reach that goal.

§529. Discourse with the Samaritan woman at Sychar

4:1-26. When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

2 (Though Jesus himself baptized not, but his disciples,)

3 He left Judea, and departed again into Galilee.

4 And he must needs go through Samaria.

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

6 Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saiest thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship ye know not what: we know what we worship; for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

26 Jesus saith unto her, I that speak unto thee am he.

In Matthew's gospel the fourth beatitude at the opening of the sermon on the mount was "Blessed are they which do hunger and thirst after righteousness, for they shall be filled;" see Mt. 5:6, ante §271. The present discourse and the one following (see post §530) are elaborations of the conception of Christianity as satisfying those who thirst and those who hunger after righteousness.

The reference in 4:18 to the woman's five former husbands is probably to the five foreign communities which had been settled in Samaria by the King of Assyria after the exile of the ten northern tribes of Israel; see II Kings 17:24-41.

In Paul's letters and in the synoptic gospels are several passages repudiating circumcision, the sacrifices and other parts of the Jewish ceremonial law; in 4:21 there is a similar repudiation by declaring that worship is a matter of taking the proper attitude toward the discovery of truth, and that the place of worship is of no importance. The reference in 4:20 is to the reformation of King Josiah which, in order to exterminate the idolatry at the various local sanctuaries in Judea, had fixed Jerusalem as the sole place for the observance of the ceremonial law; see ante §8.

In the synoptic gospels Peter declares to Jesus that the latter is the Messiah and receives in reply neither disapproval nor confirmation, but merely a charge of secrecy; ante §§216, 338, 436. In 4:26 Jesus himself is represented as making the declaration, with no charge of secrecy. By the time that John wrote the Christians were more certain than ever that their teachings were the fulfilment of the Messianic hope.

§530. "I have meat to eat that ye know not of"

4:27-42. And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her water-pot, and went her way into the city, and saith to the men,

29 Come, see a man, which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

31 In the mean while his disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him *ought* to eat?

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

35 Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

37 And herein is that saying true, One soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

39 And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41 And many more believed because of his own word;

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

Part of the significance of this passage has already been pointed out; it is an elaboration of the beatitude, "Blessed are they that hunger after righteousness for they shall be filled;" see ante §529. It is also an elaboration of Mt. 6:25: "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat and the body than raiment?" See ante §282; also Lu. 12:22-31, ante §458.

The harvest referred to in 4:35b is of course the "harvest of souls"—the opportunity to Christian evangelists and missionaries to make converts, apparently in Samaria, among the Gentiles. In 4:36-38 there is the echo of I Cor. 3:6 where Paul writes: "I have planted, Apollos watered, but God gave the increase;" see ante §96.

In 4:40 it is said that Jesus "abode there two days." If Jesus was a historical character who lived with the Samaritans for two days it is very odd that Paul did not make use of this fact in his letter to the Galatians when he was arguing for the free admission of Gentiles into the church; see ante §38.

§531. Curing the nobleman's son

4:43-54. Now after two days he departed thence, and went into Galilee.

44 For Jesus himself testified, that a prophet hath no honour in his own country.

45 Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Ex-

cept ye see signs and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

52 Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

54 This *is* again the second miracle *that* Jesus did, when he was come out of Judea into Galilee.

In both Mark and Matthew was told the story of the healing by Jesus of the Syrophoenician girl who was at a distance from him; see ante §§210, 333. This account apparently differs from that only in that the father made certain that the time when Jesus spoke the word coincided with the time when the fever left the child; see 4:52, 53.

The reply of Jesus in 4:48 "Except ye see signs and wonders ye will not believe" is apparently the softened fourth gospel equivalent of the statement in Mt. 12:39: "an evil and adulterous generation seeketh after a sign;" see ante §§213, 321, 454.

§532. Cure of a cripple on the sabbath at the pool of Bethesda

5:1-29. After this there was a feast of the Jews; and Jesus went up to Jerusalem.

2 Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3 In these lay a great multitude of impotent folk of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then

first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

10 The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry *thy* bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in *that* place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus, which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

17 But Jesus answered them, My Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill him, because he not only

had broken the sabbath, but said also that God was his Father, making himself equal with God.

19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will.

22 For the Father judgeth no man, but hath committed all judgment unto the Son:

23 That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me; hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

27 And hath given him authority to execute judgment also, because he is the Son of man.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

The story of the miraculous healing itself does not differ materially from the stories of miraculous healings in the synoptic gospels. But the answer of Jesus, in 5:17,

to the objection that he did it on the sabbath is couched in different terms, characteristic of the fourth gospel. Apparently the meaning is that since the beneficent forces of the universe—i. e. God—operate on the sabbath just as they do on the other six days of the week, it is quite proper that Christian evangelists who are working in harmony with God in spreading the knowledge of Christian teachings and making converts to Christianity should also be engaged in such activity on the sabbath.

In 5:21 the “dead” who are raised by the “Father” are probably those who live righteous lives outside of and not through the influence of the Christian organization; see post 10:16; §552. That physical death is not meant is made clear by 5:24, where it is said that those who accept Christianity “have passed from death into life.”

If “tombs” in 5:28 is to be understood literally and “resurrection” in 5:29 refers to the Jewish doctrine of that name, it seems odd that the author of this gospel should have been so opposed to the resurrection doctrine that he had John the Baptist deny that he was Elijah; see ante §520. Perhaps the two verses, 5:28, 29, are later insertions into the gospel; it does not seem likely that John would have used them to express the Greek doctrine of the immortality of the soul.

§533. “The works that I do bear witness of me that the Father hath sent me.”

5:30-47. I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

31 If I bear witness of myself, my witness is not true.

32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

33 Ye sent unto John, and he bare witness unto the truth.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

36 But I have greater witness than *that* of John: for the works which the Father hath given me to finish,

the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

40 And ye will not come to me, that ye might have life.

41 I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?

45 Do not think that I will accuse you to the Father: there is one that accuseth you, *even* Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me: for he wrote of me.

47 But if ye believe not his writings, how shall ye believe my words?

The substance of 5:30 is that the Christian teachings are effective only in so far as they are true; but because they are true, any judgment in accordance therewith and based thereon is a righteous judgment. In 5:31 is the converse of the statement; if the Christian organization seeks to satisfy low, selfish, unworthy desires, then to that extent its actions are not true.

According to the gospels of Matthew and Luke, when John the Baptist sent messengers to Jesus asking whether he was the Messiah, the answer of Jesus was an appeal to the results of Christianity: the blind receive their sight, the lame walk, etc. see Mt. 11:1-6; Lu. 7:18-23; ante §§311, 424. There is a similar appeal to results in 5:32-37: "the very works that I do bear witness of me."

In 5:39 Jesus is represented as saying that "the scriptures testify of me." The meaning is that the highest ethical teachings in the Hebrew scriptures are so similar and so closely related to the Christian teachings that if one accepted the former he could not reasonably reject the latter; if one is true the other also must be true.

To put 5:43 into plain language: The Christian organization came with a message of ethical and religious truth, not seeking to satisfy any selfish aims, and you

would not accept it; but if some one else comes along claiming to be the Messiah and seeks through force to throw off the Roman rule, him you will receive; compare ante II Cor. 11:20; §134.

The meaning of 5:45 is: "It is not necessary to accuse you because you do not even live up to the ethical part of the law of Moses and even by this standard you will be condemned."

In 5:46 the phrase "Moses wrote of me" is an utterly absurd and ridiculous statement if Jesus be regarded as a historical character; but if he be interpreted here as the symbol of Christian teachings, it is not wholly inaccurate to say that the ethical teachings in that part of the Hebrew scriptures which was commonly, but erroneously attributed to Moses, were so closely related to the Christian teachings that the writers of it really "wrote of" them.

§534. The feeding of the five thousand

6:1-15. (Cf. Mk. 6:30-46; Mt. 14:13-23; Lu. 9:10-17.) After these things Jesus went over the sea of Galilee, which is the *sea* of Tiberias.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 And the passover, a feast of the Jews, was nigh.

5 When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 And this he said to prove him: for he himself knew what he would do.

7 Philip answered him, Two hundred pennyworth of bread is not

sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said,

This is of a truth that Prophet that should come into the world.

15 When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

See ante §§206, 330, 435.

The feeding of the five thousand is the only miracle which has a place in all the gospels. In the fourth gospel there are the usual characteristic differences. In 6:2 and 6:14 are statements that the people believed because of the "miracles" or "miracle". In 6:7 and 6:9 Philip and Andrew are each given a speaking part in the historized drama. In 6:6 the implication is that Jesus is omniscient. In 6:15 Jesus withdraws into the mountain alone to prevent the people from making him king—a statement which could hardly be imagined in any of the other gospels.

§535. Jesus walks on the water

6:16-21. (Cf. Mk. 6:47-56; Mt. 14:24-36.) And when even was *now* come, his disciples went down unto the sea,

17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

18 And the sea arose by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, It is I; be not afraid.

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

See ante §§207, 331.

§536. "Jesus said unto them, I am the bread of life"

6:22-40. The day following, when the people, which stood on the other side of the sea, saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;

23 (Howbeit there came other boats from Tiberias nigh unto the place

where they did eat bread, after that the Lord had given thanks:)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36 But I said unto you, That ye also have seen me, and believe not.

37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

Apparently John told the story of the feeding of the five thousand in order to have a proper background for this discourse. The substance of the complaint in 6:26 is that the people were interested in getting food and other material things and not in what Christianity could do to advance individual happiness and social welfare. In 6:33 the Christian teachings are declared to be the "true bread of God" which came down from heaven to give life to the world. In 6:35 Jesus says that he is "the bread of life"—a statement which is understandable only if Christianity itself is speaking and Jesus is the symbol thereof.

§537. "He that eateth my flesh and drinketh my blood hath eternal life"

6:41-59. The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, Is not this

Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and

said unto them, Murmur not among yourselves.

44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

48 I am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

52 The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven; not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

In this passage the Jews are represented as stupid because they are attempting to interpret symbolic language literally. John evidently thought that the statements that he put into Jesus' mouth were so absurd and ridiculous when taken literally that his readers would be forced to interpret them symbolically. How completely he overestimated human intelligence and underestimated human credulity! For example, in 6:51 the literal meaning is that if the hearers of Jesus, a historical character, should kill him and eat his flesh, then they would not suffer physical death but live forever! Taken symbolically, the meaning is simple and clear: the thorough-going acceptance and practice of the Christian teachings of Kindliness, Humility, Courage and Fairmindedness will put one into such close harmony with the fundamental and eternal principles and life of the universe that physical death will be a mere incident and his personality will

continue to live on forever. This involves, therefore, the Greek doctrine of the immortality of the soul; and in 6:54 the author takes the communion ceremony, which originally was to be observed only till the establishment of the new social order—see ante I Cor. 11:26, §116—and reads the same doctrine into that ceremony. Just what is meant by “I will raise him up at the last day” is not clear; if it were in the synoptics it would be a reference to the establishment of the new social order; but in this connection it may refer to the continued life after physical death. Perhaps John purposely made the language ambiguous.

Taken literally, the height of absurdity in this absurd passage is reached in 6:56; after the speaker’s flesh had been eaten and his blood had been drunk, how would there be any “me” to “dwell?” Symbolically the meaning is plain: one who accepted the Christian teachings lived in them and the teachings had their most real existence in the lives of those who accepted and practiced them.

§538. “It is the Spirit that quickeneth; the flesh profiteth nothing”

6:60-65. Many therefore of his disciples, when they had heard *this*, said, This is a hard saying; who can hear it?

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62 *What* and if ye shall see the Son of man ascend up where he was before?

63 It is the Spirit that quickeneth;

the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

In 6:61 Jesus is represented as saying to those who could not understand his symbolic language, “If you find that difficult, what about this saying?” Apparently John thought that the statement in 6:62 about the “Son of man ascending to where he was before” was an even more

absurd statement than he had been making; perhaps too absurd, so he hastens to add, in 6:63, that he is speaking symbolically: of what possible importance or advantage would it be for a human body of flesh to be lifted upward from the earth? The real meaning of 6:62 is substantially this: "What, then, if you see Christianity thoroughly vindicated and triumphant?"

Apparently all the early Christian missionaries were surprised and puzzled by their inability to predict who would and who would not accept their message and their inability to explain such acceptance or rejection after it had happened. The Hebrew prophets usually solved such difficulties by stating the result as the purpose of Jehovah; since it happened thus, it must have been intended. In 6:65 John does the same thing; no one can accept Christianity unless it was intended and predestined that he should. Of course this is, after all, merely a picturesque and exaggerated way of saying that some, because of their temperament, their courage and their intellectual and moral equipment were ready for the Christian teachings and others, because they lacked some or all of those things, were not ready.

§539. "Thou hast the words of eternal life"

6:66-71. From that *time* many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69 And we believe and are sure

that thou art that Christ, the Son of the living God.

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve.

The obvious purpose of this passage is to help neutralize the effect of Mark's representation of the twelve disciples as dull of understanding, cowardly and obstinate; for example, see ante §221. The statements put into the mouth of Peter in 6:68, 69, were probably meant as a sub-

stitute for the synoptic accounts of Peter's announcement at Caesarea Philippi: "Thou art the Christ;" see ante §§216, 338, 436.

§540. "My time is not yet come"

7:1-13. After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

2 Now the Jews' feast of tabernacles was at hand.

3 His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.

4 For *there is no man that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

5 For neither did his brethren believe in him.

6 Then Jesus said unto them, My time is not yet come: but your time is always ready.

7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

9 When he had said these words unto them, he abode *still* in Galilee.

10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

11 Then the Jews sought him at the feast, and said, Where is he?

12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit no man spake openly of him for fear of the Jews.

In the synoptic gospels there were several references to secrecy; for example, see ante §198; John evidently thinks that this has rather a bad sound and should be explained in a way which will be consistent with the dignity of Jesus, so he does it, in 7:6, 8 by representing him as saying that it is because his "time is not yet come." "The world" in 7:7 is apparently used to include everything outside the Christian organization.

§541. "How knoweth this man letters, having never learned?"

7:14-18. Now about the midst of the feast Jesus went up into the temple and taught.

15 And the Jews marvelled, saying, How knoweth this man letters, having never learned?

16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

The substantial equivalent of 7:15 is found in Mk. 6:2 and Mt. 13:54; see ante §§203, 328. There the question was left unanswered. The answer given by John in 7:16, 17 is, in substance, that it is entirely immaterial whether the early Christian leaders were or were not learned in the details of the Jewish ceremonial law; either their teachings were true or they were not; and any one who undertook sincerely and earnestly to determine whether they were true would be able to decide for himself.

§542. "Judge not according to appearance but judge righteous judgment"

7:19-24. Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

20 The people answered and said, Thou hast a devil: who goeth about to kill thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

22 Moses therefore gave unto you circumcision; (not because it

is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.

23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

24 Judge not according to the appearance, but judge righteous judgment.

In each of the synoptic gospels one of the most important activities of Jesus and the disciples was the casting out of devils—i. e. the conversion of Gentiles from idolatry to Christianity, the "devils" referring to the heathen idolatrous deities of which their worshippers were supposed to have been possessed; see ante §§113, 180. Also in each of the synoptics there was the charge that Jesus "cast out devils by Beelzebub, prince of the devils,"—i. e. that Christianity was itself an idolatrous religion; see ante §§193, 319, 454. In the present gospel the casting out of devils is not even mentioned probably because John was writing for Gentile readers to whom the heathen deities were not known by that opprobrious name, and because there was no need to justify to the Gentiles the

conversion of Gentiles to Christianity. In 7:20 the phrase "Thou hast a devil," addressed to Jesus, is almost certainly meant—judging from the context—to convey an imputation of insanity; probably John was trying to create the impression that the synoptic writers had used the phrases with similar meaning and had not called the Gentile gods by such an opprobrious epithet as "devils."

The "work" referred to in 7:21 is obviously the healing of the cripple at the pool of Bethesda; this happened in Jerusalem and on a sabbath; see ante §532. The argument in 7:22, 23, justifying the cure on the sabbath is substantially the same as that in Lu. 13:11, 12, discussed ante §465.

In 7:24 is one of many appeals to reason and common sense and sound judgment. "Judge not according to appearances" may also have been intended as a warning that symbolic language should be interpreted symbolically and not literally.

§543. "Where I am, ye cannot come"

7:25-36. Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

29 But I know him; for I am from him, and he hath sent me.

30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

31 And many of the people believed on him, and said, When

Christ cometh, will he do more miracles than these which this *man* hath done?

32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me.

34 Ye shall seek me, and shall not find *me* and where I am, thither ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

36 What *manner of saying* is this that he said, Ye shall seek me, and shall not find *me*: and where I am, thither ye cannot come?

In the story of the anointing as told by Mark, Matthew and John, there is the phrase, "for the poor ye have with you always, but me ye have not always;" see ante §§244, 377; post §556.

Taken literally, the reference is of course to the impending crucifixion; interpreted symbolically, it means that the opportunity to bring about a new social order was one that must be taken advantage of promptly, if at all. In 7:33-36 there is an elaborate version of this which seems mystifying rather than illuminating; perhaps all that is meant in 7:34 by "Where I am ye cannot come" is that the Jews were in such a frame of mind that they could not accept Christianity.

§544. "For the spirit was not yet given"

7:37-52. In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38 He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.

39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.)

40 Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42 Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43 So there was a division among the people because of him.

44 And some of them would have taken him; but no man laid hands on him.

45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man.

47 Then answered them the Pharisees, Are ye also deceived?

48 Have any of the rulers or of the Pharisees believed on him?

49 But this people who knoweth not the law are cursed.

50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them.)

51 Doth our law judge *any* man, before it hear him, and know what he doeth?

52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

Throughout Paul's letters the "spirit" was spoken of as the present and immediate possession of the Christians; the liberal Jewish Christians had repudiated meaningless and empty ceremonies and the Gentile Christians had

given up idolatry and sexual irregularities, and all were shaping their lives in accordance with the Christian spirit of Kindliness, Humility, Courage and Fairmindedness. The synoptic gospels show no change from this. John the Baptist is represented as announcing that while he baptizes with water, Jesus will baptize with the spirit; see ante §401; there is no hint that this baptism of the spirit is to be postponed till after the resurrection and ascension. In the present gospel there is a square inconsistency on this point; the spirit of Christianity has now become personified and its coming postponed till after the earthly career of Jesus is over. Just why there should have been this radical change is not clear, unless it was part of the plan of John to make Christianity as speculative and mystifying and as philosophical sounding as possible.

The reference in 7:42 is to II Sam. 7:12-17 and to Micah 5:2; the first is the promise made by Nathan in the name of Jehovah to David, that "thine house and thy kingdom shall be established forever." The second reads: "But thou, Bethlehem, Ephrathath, though thou be little among thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel."

The utter stupidity of the Jews in slavishly following a tradition and refusing to do any thinking for themselves is brought out in 7:47-52. They interpreted the scriptures to say that "out of Galilee cometh no prophet;" and this was conclusive with them, regardless of the message which Christianity had to offer.

§545. The woman taken in adultery

7:53. And every man went unto his own house.

8:1-11. Jesus went unto the mount of Olives.

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now Moses in the law com-

manded us, that such should be stoned: but what sayest thou?

6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not*.

7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

This fragment is almost certainly not a part of the original gospel of John. The woman taken in adultery symbolizes the Gentile world, steeped in idolatry and its accompanying sexual excesses and irregularities. The purpose of the passage is to give supernatural sanction to admitting the Gentiles into the Christian organization by having Jesus refuse to condemn the woman after throwing back at her accusers their charge of "sin," he apparently using the term in its general sense of moral fault instead of the specialized sense of sexual irregularity, symbolizing idolatry.

§546. "Ye judge after the flesh"

8:12-20. Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

14 Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15 Ye judge after the flesh; I judge no man.

16 And yet if I judge, my judg-

ment is true: for I am not alone, but I and the Father that sent me.

17 It is also written in your law, that the testimony of two men is true.

18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.

19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

In 8:13 the Pharisees are represented as reminding Jesus of what he had said on a previous occasion—5:31—

when he said "If I bear witness of myself, my witness is not true;" see ante §533.

The statement in 8:15 "Ye judge after the flesh" is almost certainly a reference to the literal mindedness of the Jews, to their inability to understand that the language addressed to them was symbolical; that when Jesus said it was necessary to eat his "flesh" that the reference was to the material furnished by Christian teachings out of which Christian character and Christian personality could be built.

In 8:19 Jesus is represented as saying: "Ye neither know me nor my father;" in 7:28, "Ye both know me and know whence I came." The explanation of this apparent contradiction is that in 7:28 the reference is to the fact that the existence of Christianity was known to the great body of Jews; while in 8:19 the meaning is that the scribes and Pharisees did not understand and appreciate the Christian teachings.

The conception in 8:18 of the "Father" as being one of the witnesses in a Jewish litigation is highly absurd, if taken literally. The symbolism is not clear; perhaps nothing more is intended than an elaboration of the usual appeal for the proof of Christianity to its results in happier and more righteous lives.

The last part of 8:20 "for his hour was not yet come" is apparently used here as a substitute for the frequently repeated predictions of the crucifixion that appear in the synoptic gospels.

§547. "If ye believe not that I am he, ye shall die in your sins"

8:21-30. Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

22 Then said the Jews, Will he kill himself? because he saith Whither I go, ye cannot come.

23 And he said unto them, Ye are from beneath; I am from above:

ye are of this world; I am not of this world.

24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning.

26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

30 As he spake these words, many believed on him.

In 8:24 is the flat declaration that as compared to Christianity, Judaism was sinful. This was probably meant to neutralize the effect of the frequent representations in the synoptic Gospels that the Gentiles were sinful.

The meaning of 8:27: "They understood not that he spake to them of the Father" is that they were trying to put a literal interpretation upon the symbolic language which had been spoken to them.

Taken literally the reference in 8:28 is to the expected crucifixion. The symbolic meaning is not clear. Perhaps it is merely an elaborated reference to the expected triumph and vindication of Christianity which would be so overwhelming that even the Jews would be convinced.

§548. "Ye are of your father the devil"

8:31-45. Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;

32 And ye shall know the truth, and the truth shall make you free.

33 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

35 And the servant abideth not in the house for ever: *but* the Son abideth ever.

36 If the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40 But now ye seek to kill me, a man that hath told you the truth,

which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God.

42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

43 Why do ye not understand my

speech? *even* because ye cannot hear my word.

44 Ye are of *your* father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45 And because I tell *you* the truth, ye believe me not.

In Paul's letters much was made of the great freedom which was enjoyed by the liberal Jewish Christians who had thrown off the burdens and restrictions of the Jewish ceremonial law to be guided by the spirit of Kindliness, Humility, Courage and Fairmindedness; see ante Gal. 5:1; §72. The point was not emphasized in the synoptic gospels but comes to the fore again in this gospel, especially in the now frequently quoted phrase from 8:32, "The truth shall make you free."

The synoptic gospels took the attitude of apologizing to the Jews and conservative Jewish Christians for the former sinfulness of the Gentile converts, insisting that the latter had properly repented and therefore should be admitted into the Christian organization. The attitude of the fourth gospel is radically different; it attacks the Jews as being sinful and says nothing about the sinfulness of the Gentiles. The argument in 8:34-40 is that although the Jews are physical descendants of Abraham, they are sinful and are not entitled to be called the children of Abraham because they did not have the spirit of fair and openmindedness toward truth which had been characteristic of that patriarch; and that because of this "sin" their minds had been shut against the truths of the Christian teachings.

In 8:41-45 the gospel writer becomes even more emphatic and vehement. Not only are the Jews sinful, they are the children of the devil! Thus does the author seek

to wipe out the disgrace of the Gentiles being represented in the synoptics as being possessed of devils; see ante §201.

§549. "Before Abraham was, I am"

8:46-59. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47 He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan and hast a devil?

49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

50 And I seek not mine own glory: there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:

55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56 Your father Abraham rejoiced to see my day: and he saw *it*, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

The substance of 8:46 is that there was no error in the Christian teachings—or at least none that the Jews would be able to point out. That the "me" in that verse does not refer to any historical character but symbolizes the Christian teachings is conclusively shown by 8:58: "Before Abraham was, I am," i. e., since the teachings were true they had been in existence from the beginning though not fully discovered till the days of the Christian prophets.

In the synoptic gospels it was promised that if a Christian should die before the new social order should be established, he would then be resurrected in order that he might live another life under the ideal conditions of

that regime; see ante §237. In 8:51 the promise is apparently one of immortality—his personality will live on after physical death. And in 8:56 the implication seems to be that Abraham is still living: “Your father Abraham rejoiced to see my day; and he saw it, and was glad.” Since at the time that Jesus is supposed to have spoken this discourse the Jews probably knew little or nothing of the Greek doctrine of the immortality of the soul, it seems a little unfair to charge them with stupidity in not understanding such verses as 8:56.

§550. Healing the man born blind

9:1-12. And as *Jesus* passed by, he saw a man which was blind from *his* birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay.

7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others said, He is like him: but he said, I am *he*.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

The details of the healing are somewhat like those in Mk. 8:22-26; see ante §215. The direction to wash in the pool of Siloam was probably suggested by the story in II Kings 5:1-19 of the healing of Naaman the Syrian of leprosy; in II Kings 5:10, 14: “And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. . . . Then he went down, and dipped himself in Jordan, according to the saying of the man of

God; and his flesh came again like unto the flesh of a little child, and he was clean."

The answer in 9:3a to the question as to the reason for the blindness is similar to the pronouncement in Lu. 13:1-5 in regard to the Galileans slain by Pilate; see ante §463. The statement in 9:3b "that the works of God should be made manifest in him" is another example of stating result as purpose.

John heightens the miraculous element by having the man born blind, just as he has Lazarus in the tomb for four days; see post §554. This may have been merely for the purpose of impressing the credulous; but perhaps it might also have been meant to show that Christianity had greater power than in the days when the synoptic gospels were written; that no matter how blind people may be to ethical and religious truth, Christianity can cure their blindness and show them the way to happiness.

§551. "Herein is the marvel, that ye know not whence he is and yet he opened my eyes"

9:13-41. They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

18 But the Jews did not believe concerning him, that he had been

blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

23 Therefore said his parents, He is of age; ask him.

24 Then again called they the man

that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

25 He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29 We know that God spake unto Moses: *as for this fellow*, we know not from whence he is.

30 The man answered and said unto them, Why herein is a marvelous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

39 And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

40 And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

Of all the appeals in the gospels to fairmindedness and judgment based upon human experience, the one in this passage is probably the most dramatic. No matter what Christianity had done for its followers in the way of bringing them happiness and enabling them to live useful and decent lives, the Jews are represented as insisting either that it was sinful because the Christians used the sabbath to make converts to Christianity (9:16) or that they were not able to tell whether it was sinful or not. The climax of the passage is reached in 9:30: "Herein is the marvel, that ye know not whence he is and yet he opened my eyes." That it is spiritual and not physical blindness that is referred to throughout the chapter is shown conclusively by 9:34: "Thou wast altogether born in sins [i. e. blind] and dost thou teach us?" And also by 9:40 where

the Pharisees ask "Are we also blind?" The meaning of 9:41 is: If you realized and were willing to admit that you had been blind, you would no longer have the sin of the closed, prejudiced mind; but since you insist that you see, but you do not see the truth of the Christian teachings, your sin of prejudice and the closed mind still remains.

In 9:39 is still another example of stating result as purpose: before the coming of Christianity the Gentiles had been more blind to ethical and religious truth than had the Jews; but the conditions had been reversed by the Gentiles' acceptance and the Jews' rejection of the Christian teachings.

§552. The good shepherd

10:21. Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him; for they know not the voice of strangers.

6 This parable spake Jesus unto them; but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for

to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is a hireling, and careth not for the sheep.

14 I am the good shepherd, and know my *sheep*, and am known of mine.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of myself. I have

power to lay it down, and I have power to take it again. This commandment have I received of my Father.

19 There was a division therefore again among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad; why hear ye him?

21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

In this passage John is comparing Christianity with false and selfish Messianic movements, whose leaders are referred to in 10:8 as thieves and robbers instead of good shepherds; compare II Cor. 11:19, 20, ante §134.

That the author of this gospel realized that there were those who had led righteous and decent and helpful lives without the help or even the knowledge of the Christian movement is indicated by 10:16: "And other sheep I have, which are not of this fold."

The idea expressed in 10:17, 18 that the crucifixion was something which Jesus chose is quite inconsistent, of course, with the synoptic gospels, where he is represented as praying, in Gethsemane, that the "cup pass from" him; see ante §§247, 380, 507. But John's conception of Jesus as having existed from the beginning of time made this contradiction necessary.

§553. "I and my Father are one"

10:22-42. And it was at Jerusalem the feast of the dedication, and it was winter.

23 And Jesus walked in the temple in Solomon's porch.

24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

26 But ye believe not, because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and they shall never perish,

neither shall any man pluck them out of my hand.

29 My Father, which gave *them* me, is greater than all; and no man is able to pluck *them* out of my Father's hand.

30 I and my Father are one.

31 Then the Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

34 Jesus answered them, Is it not written in your law, I said, Ye are gods?

35 If he called them gods, unto whom the word of God came, and the Scripture cannot be broken;

36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father *is* in me, and I in him.

39 Therefore they sought again to take him; but he escaped out of their hand,

40 And went away again beyond Jordan into the place where John at first baptized; and there he abode.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

42 And many believed on him there.

The substance of 10:25, 26 is that the Jews could not accept Christianity, probably because their minds were saturated with the ceremonial part of their law and therefore entirely unprepared for a religion based entirely upon the spirit of Kindliness, Humility, Courage and Fairmindedness.

In 8:41 the Jews had said "We have one father, even God." In 8:42 Jesus argued that this statement was false because of their rejection of Christianity; see ante §548. In 10:31 they object to Jesus' statement in 10:30: "I and my Father are one" on the ground that he thereby claimed to be God. Apparently Jesus makes two answers to this; one is that in the Hebrew scriptures (Ps. 82:6) is the sentence: "Ye are gods"—a somewhat technical justification; the other is that he had only claimed to be the "son of God"—a claim which they had made for themselves, according to 8:41. The substance of the claim in 10:30 is that the Christian teachings are in harmony with fundamental and eternal principles. In 10:37, 38 there is another of the numerous appeals to the results of Christianity as the final and conclusive proof of the truth of the Christian teachings.

§554. The raising of Lazarus

11:1-46. Now a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha.

2 (It was *that* Mary which anointed the Lord with ointment, and wiped

his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7 Then after that saith he to *his* disciples, Let us go into Judea again.

8 *His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had *lain* in the grave four days already.

18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

26 And whosoever liveth and believeth in me shall never die. Believest thou this?

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled.

34 And said, Where have ye laid him? They say unto him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews, Behold how he loved him!

37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore again groaning

in himself cometh to the grave. It was a cave and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.

40 Jesus said unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but because of the people which stand by I said *it*,

that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with graveclothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

Luke had told of a visit of Jesus to the home of Martha and her sister Mary in "a certain village." In the story of that incident, Jesus rebuked Martha—symbolizing the conservative Jewish Christians and perhaps also the non-Christian Jews—because she allowed herself to become "cumbered with much serving," and expressed approval of Mary—symbolizing the Gentile converts—who "sat at the Lord's feet and heard his word;" see ante §451, discussing Lu. 10:38-42. In the present passage, John seeks to remove this stigma from the conservative Jewish Christians by representing Jesus and Martha in a thoroughly friendly relationship; see 11:5, 21, 27. In 11:2 John identifies Mary as the same one who later anoints Jesus, where she also symbolizes the Gentile world which had accepted Christianity; see ante §244; post §556.

Luke had used the name Lazarus, in the parable of the rich man and the beggar, to symbolize the Gentile converts to Christianity who had been poor in their spiritual heritage, but were accepting the Christian teachings with humility and gratitude, content to have merely the crumbs from the table; see ante §479, discussing Lu. 16:20. Whether Lazarus in the present story is also meant to symbolize Gentile converts is not clear; if he was, then

probably the symbolical significance of the story is that no matter how dead in their sins the Gentiles may be, they can be restored to life by the power and vitality of the Christian teachings.

In 11:11 Jesus is represented as saying "Our friend Lazarus sleepeth;" and in 11:14: "Then Jesus said unto them, plainly, Lazarus is dead." The probable purpose of these verses was to show that in the story of the raising of the daughter of Jairus, when Jesus said "the damsel is not dead, but sleepeth," he likewise meant that the child was dead; see ante §§202, 299, 432.

In 11:24 Martha is represented as declaring her belief in the resurrection; for a discussion of this doctrine see ante §20. In 11:25, 26, John is attempting to change the belief in this Jewish and early Christian doctrine into belief in the Greek doctrine of the immortality of the soul: "he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die."

§555. "The Romans will come and take away both our place and nation."

11:47-57. Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48 If we let him thus alone, all *men* will believe on him; and the Romans shall come and take away both our place and nation.

49 And one of them *named* Caia-phas, being the high priest that same year, said unto them, Ye know nothing at all,

50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53 Then from that day forth they took counsel together for to put him to death.

54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55 And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew *it*, that they might take him.

The Christians had probably reasoned that if they could win over the great body of Jews to Christianity so as to make it their national religion, they would obtain thereby the toleration that was accorded by the Roman government to all national religions. Judging from 11:18 the Jews reasoned to a directly opposite conclusion. If they gave up their ancestral religion for Christianity they might lose the privileges which they then enjoyed. And 11:50 apparently means that it would be better to reject and destroy Christianity rather than to risk national extinction by offending the Roman government.

§556. The anointing of Jesus by Mary of Bethany

12:1-11. (Cf. Mk. 14:3-9; Mt. 26:6-13; Lu. 7:36-50.) Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.

8 For the poor always ye have with you; but me ye have not always.

9 Much people of the Jews therefore knew that he was there; and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 But the chief priests consulted that they might put Lazarus also to death;

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

See ante §§244, 377, 425.

In Mk. 14:4 the persons who objected to the waste of the ointment were not named or described; in Mt. 26:8, it is the disciples who remonstrate. John, in 12:5, 6, removes this stigma from the rest of the disciples by saying that it was Judas Iscariot who carried the bag and "took away what was put therein!"

§557. The triumphal entry into Jerusalem

12:12-19. (Cf. Mk. 11:1-11; Mt. 21:1-11; Lu. 19:29-40.) On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

14 And Jesus, when he had found a young ass, sat thereon; as it is written,

15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and *that* they had done these things unto him.

17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

18 For this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

See ante §§232, 359, 491.

In 12:19 the author is seeking to show the great popularity of Christianity some ninety years earlier and the displeasure of the Pharisees because of it.

§558. "He that hateth his life in this world shall keep it unto life eternal"

12:20-36. (Cf. Mk. 8:35; Mt. 16:25; 10:39; Lu. 9:24; 17:33.) And there were certain Greeks among them that came up to worship at the feast:

21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

23 And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man

serve me, him will *my* Father honour.

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28 Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.

29 The people therefore that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, but for your sakes.

31 Now is the judgment of this world: now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all *men* unto me.

33 This he said, signifying what death he should die.

34 The people answered him, We

have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest

darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

In Mk. 8:35 Jesus is represented as saying: "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it," obviously referring to what was expected to happen when the new social order should be established; see ante §218. The saying is repeated substantially in Mt. 10:39; 16:25; Lu. 9:24; 17:33. In 11:25 John takes this saying and apparently changes the phraseology so as to express the Greek doctrine of the immortality of the soul. It is probably significant that this is a part of the answer to the Greeks who had, according to 11:21, expressed a desire to "see Jesus." The argument for the doctrine which is given in 11:24 is far from convincing; if the grain of wheat falls into the earth and dies; it bears no fruit at all; it is only when it continues to live and becomes a plant that it bears any fruit.

In Mk. 14:34-36, Jesus is represented as saying in Gethsemane: "My soul is exceedingly sorrowful unto death Abba, Father, all things are possible unto thee; take away this cup from me; nevertheless not what I will but what thou wilt;" see ante §247. This did not fit in with John's picture of the omniscient and omnipotent Jesus who could lay down his life and take it again, so John reduces the agony in Gethsemane to the mild statement in 12:27: "Now is my soul troubled."

§559. "And I know that his commandment is life everlasting"

12:37-50. (Cf. Mk. 4:12; Mt. 13:14, 15; Lu. 8:10.) But though he had done so many miracles before them, yet they believed not on him:

38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, because that Esaias said again,

40 He hath blinded their eyes, and hardened their hearts; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

41 These things said Esaias, when he saw his glory, and spake of him.

42 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue:

43 For they loved the praise of men more than the praise of God.

44 Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

45 And he that seeth me seeth him that sent me.

46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

The reference in 12:37, 38 is to Is. 53:1, the opening verse of one of the Poems of the Servant of Jehovah.

The passage from Isaiah quoted in 12:40 is given more fully and accurately in Mt. 13:14, 15: see ante §324.

The doctrine of personal immortality appears again in 12:50, this time in the form of a commandment: "his commandment is life everlasting."

§560. Jesus washes the disciples' feet

13:1-20. Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray him;

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

10 Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master and Lord: and ye say well; for *so* I am.

14 If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

18 I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*.

20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

The teaching that it is the duty and privilege of Christians to render kindly service to every one pervades the synoptic gospels but it is given here its most dramatic setting. The story of the incident also affords John an opportunity to show Peter as so humble that he does not wish Jesus to do the menial task of washing his feet and so appreciative that when Jesus tells him, in 13:8: "If I wash thee not, thou hast no part in me" he asks that the washing include also his hands and head.

The scripture referred to in 13:18 is Ps. 4:9: "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." Note that only the first and last parts of the verse are quoted; the middle part, "in whom I trusted," would not fit in with John's representation of Jesus as knowing from the beginning that Judas Iscariot would betray him; see Jo. 6:70, 71, ante §539.

In John's account of the last supper, trial and crucifixion they are all apparently put a day earlier than in the rather confused account of the synoptists. This may have been due to John's carrying out his conception of Jesus being the Paschal lamb "that taketh away the sins of the world" and therefore not himself partaking of the Paschal lamb.

§561. "One of his disciples, whom Jesus loved"

13:21-30. (Cf. Mk. 14:18-25; Mt. 26:21-29; Lu. 22:21-30.) When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus' breast saith unto him, Lord, who is it?

26 Jesus answered, He it is, to whom I shall give a sop, when I

have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, *the son of Simon*.

27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some of *them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.

30 He then, having received the sop, went immediately out; and it was night.

The "disciple whom Jesus loved," mentioned in 13:23, appears again in 19:26, 20:2, 20. The purpose of these verses was probably to show Jesus on the very closest terms of intimacy with at least one of the twelve in order to help overcome the effect of Mark's representation of them as thick headed, literal minded and ambitious. For this reason no name is given to him, so that the description might conceivably apply to any one of them except Peter, who is excluded by 13:24, Judas Iscariot, the doubting, pessimistic Thomas, and Philip who asked Jesus to "show us the father;" see post §581, 563. If we should take into consideration the rebuke administered specially to James and John in the gospels of Mark and Matthew, they also would be excluded, but the fourth gospel omits any reference to it and does not even tell of the call of those disciples. The traditional notion that the "beloved disciple" was John the son of Zebedee is based upon 20:24 post, and upon the fact that for so many centuries it was thought that the fourth gospel was writetn by him.

In Mk. 14:20 Jesus is represened as saying, in answer to the question as to who should betray him, "It is one of the twelve, that dippeth with me in the dish," requiring

concurrence of action on the part of the betrayer and appearing superficially as a matter of chance; see ante §245. This is followed by Mt. 26:23; see ante §378; but omitted by Luke. In 13:26 John makes the matter one of affirmative action on the part of Jesus only, thus fitting in the incident with the rest of the representation of Jesus as knowing from the beginning who should betray him. The statement in 13:29 that "Judas had the bag" is also peculiar to John; for a discussion of the significance of this in the story of the anointing, see ante §556.

In 13:28, 29, John represents the other eleven disciples as being unaware of what had taken place—evidently an unobservant and guileless group; but this was necessary in order to relieve them from the charge of cowardice in not seeking to deter the traitor from acting.

§562. "The cock shall not crow, till thou hast denied me thrice"

13:31-38. (Cf. Mk. 14:27-31; Mt. 26:31-35; Lu. 22:31-34.) Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all *men* know that ye are my disciples, if ye have love one to another.

36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

See ante §§246, 379, 505.

The teaching of love (Kindliness) was not new; throughout Paul's letters and the synoptic gospels it was the first of the four fundamental Christian teachings; but in 13:34 it becomes crystallized into "a new commandment."

§563. "In my Father's house are many mansions"

14:1-24. Let not your heart be troubled: ye believe in God, believe also in me.

2 In my Father's house are many mansions: if *it were* not so, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me.

7 If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?

10 Believeest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works.

11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and

greater *works* than these shall he do; because I go unto my Father.

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do *it*.

15 If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.

17 *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

18 I will not leave you comfortless: I will come to you.

19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

20 At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

In 14:2 is a flat statement of the Greek doctrine of the immortality of the soul, limited, apparently, to Christians.

The close commingling of historization with symbolism is shown by 14:2-7. In 14:2 Jesus is represented as a historical character, who is announcing the personal im-

mortality of himself and his followers; in 14:6, 7 he is the symbol of the Christian teachings by devotion to which personal immortality may be achieved.

In 14:11b the frequently appearing appeal to results is expressed somewhat differently: accept Christianity because of what it has accomplished.

It is not difficult to understand the prediction in 14:2 that Christianity will achieve still greater results than it had already accomplished; but just what was meant by the reason given, "because I go to the Father," is not clear; perhaps it referred to the fact that the rejection of Christianity by the Jews had been a large element in making it a world religion.

In 14:16, 17, the promised coming of the holy spirit of truth, which was later gradually personified into the third person of the theological trinity, takes the place of the new social order, the kingdom of God, promised in Paul's letters and in the synoptic gospels. In 14:18 Jesus seems to identify himself with the holy spirit.

In the synoptic gospels only four of the twelve disciples are represented as doing anything individually or saying anything: Peter, James, John and Judas Iscariot. In the fourth gospel, which does not undertake to give the names of the twelve, James and John are practically ignored, but "speaking parts" are given to five others: Andrew, Philip, Nathanael (not mentioned in the synoptics), Thomas and—in 14:22, Judas, not Iscariot, mentioned by Luke but not by Mark or Matthew. This leaves totally without special notice in any of the gospels, Bartholomew, Matthew, James the son of Alphaeus, Thaddeus and Simon the Canaanite or Zealot, except that the call of Matthew is related in Mt. 9:9.

§564. "For the Father is greater than I"

14:25-31. These things have I spoken unto you, being *yet* present with you.

26 But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach

you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto

the Father: for my Father is greater than I.

29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

It is easy to understand the statement in 14:28 "My Father is greater than I;" i. e. the Christian teachings, though true as far as they went, did not constitute all the truth; but just why this should be given as a reason why the disciples should rejoice is not clear; possibly because the pursuit of truth was recognized as being in itself a source of happiness.

The statement and command in 14:30, 31: "Hereafter, I will not talk much with you Arise, let us go hence," show either that chapters 15 and 16, probably by the same author, were a later insertion, or that their proper place was before Chapter 14.

§565. The husbandmen, the vine and the branches

15:1-27. I am the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit he taketh away; and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye *are* the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is

withered; and men gather them, and cast *them* into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.

12 This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you.

17 These things I command you, that ye love one another.

18 If the world hate you, ye know that it hated me before *it* hated you.

19 If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, The servant is not

greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

22 If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin.

23 He that hateth me hateth my Father also.

24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.

26 But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:

27 And ye also shall bear witness, because ye have been with me from the beginning.

Although the analogy of the husbandmen, the vine and the branches, in 15:1-8 is somewhat fanciful, the meaning is clear enough: only by adjusting one's self to Christian teachings will one be able to achieve happiness and render service to society.

In 15:15 Jesus is represented as saying to the twelve disciples: "I have called you friends;" this is in vivid contrast to his attitude toward them as depicted in Mark and Matthew.

The substance of 15:18-20, 22, 24 had already appeared in the synoptic gospels; see ante §304. The reference in 15:25 is to Ps. 35:19: "neither let them wink with an eye that hate me without a cause;" and to Ps. 69:4: "they that hate me without a cause are more than the hairs of my head."

§566. "When the spirit of truth is come, he shall guide you into all truth"

16:1-24. These things have I spoken unto you, that ye should not be offended.

2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

3 And these things will they do unto you, because they have not known the Father, nor me.

4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, sorrow hath filled your heart.

7 Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

9 Of sin, because they believe not on me;

10 Of righteousness, because I go to my Father, and ye see me no more;

11 Of judgment, because the prince of this world is judged.

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

14 He shall glorify me: for he

shall receive of mine, and shall shew it unto you.

15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

17 Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

In 16:7 the coming of the "Comforter" is made dependent upon Jesus' going away; this seems like a bit of mystifying speculation, far removed from any rational

thinking, meant to sound philosophical; perhaps it is merely a fanciful, elaborate way of saying that the rejection of Christianity by the Jews was a necessary step in its development into a world religion.

In I Thess. 5:20, 21 Paul wrote: "Despise not prophesyings. Prove all things; hold fast to that which is good;" see ante §141. In 16:13 the same idea is expressed in the prediction and promise: "When the spirit of truth is come, he shall guide you unto all truth." How astonished the author of the fourth gospel would have been if he had been told that in later centuries organized Christianity would become the implacable foe and oppressor of the truth-seeking spirit!

§567. "Be of good cheer: I have overcome the world"

16:25-33. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

In 16:29 the disciples are represented as saying: "Lo, now speakest thou plainly, and speakest no proverb." But it is difficult to see that the language in 16:28 is less mystifying than the rest of John's gospel. The statement, "I come from the Father" is easily understandable as equivalent to saying that the Christian teachings were fundamentally and eternally true; but the statement "I leave

the world and go to the Father" seems to be meaningless unless it is an attempt to express the Greek doctrine of the immortality of the soul; and if the twelve disciples were Jews with only slight education—as depicted in the synoptic gospels—why should they be represented as saying of such language; "Now speakest thou plainly?" The answer is that John is quite anxious to show the disciples as understanding Jesus and thus help to offset the representation by the synoptic writers, that they were stupid, thick-headed and lacking in understanding. The statement in 16:27 "For the Father himself loveth you because ye have loved me" is in startling contrast to the relationship between Jesus and the twelve, as depicted by Mark and Matthew.

§568. Jesus' intercessory prayer for the disciples

17:1-26. These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words which thou gavest me; and they have received me; and they

have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

10 And all mine are thine, and thine are mine; and I am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled.

13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldst

take them out of the world, but that thou shouldest keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 Sanctify them through thy truth: thy word is truth.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

20 Neither pray I for these alone, but for them also which shall believe on me through their word:

21 That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare *it*; that the love wherewith thou hast loved me may be in them, and I in them.

The statement in 17:6 that the disciples "have kept thy word" represents another effort to contradict and neutralize the attitude of the synoptic writers—especially Mark and Matthew—toward the twelve. The apparently narrow attitude shown in 17:9, "I pray not for the world, but for those whom thou hast given me," is probably for the same purpose. The reference in 17:12 is probably to Ps. 41:9: "Yea; mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me."

In 17:15 "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil," the practical common sense of the Christian teachings is again shown; there was apparently no strong tendency toward monasticism in the Christian organization down to the time that the fourth gospel was written.

§569. The betrayal and arrest

18:1-11. (Cf. Mk. 14:43-50; Mt. 26:47-58; Lu. 22:47-53.) When Jesus had spoken these words, he went forth with his disciples over

the brook Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed

him, knew the place: for Jesus oft-times resorted thither with his disciples.

3 Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them.

6 As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *he*: if therefore ye seek me, let these go their way:

9 That the saying might be fulfilled, which he spake, Of them, which thou gavest me have I lost none.

10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

See ante §§248, 381, 508.

The story of the betrayal and arrest, as told by John, differs in many respects from that told by the synoptists. He omits entirely all reference to the agony in Gethsemane because it would not harmonize with his picture of an omnipotent and omniscient Jesus, and in 18:1 substitutes for "the place called Gethsemane" a garden beyond the brook Cedron, where Jesus and the disciples had been accustomed to resort, thus giving a touch of plausibility to the narrative. Instead of "a multitude with swords and staves" that came to arrest Jesus, John substitutes in 18:3, the more dignified and formidable "band of soldiers and officers." In 18:6 John says that these soldiers "went backward and fell to the ground" when Jesus merely announced that he was the one whom they sought—quite appropriate action in the presence of omnipotence and omniscience.

Instead of the statement in Mk. 14:50 and Mt. 26:56 that "the disciples all left him and fled," John, in 18:8 reduces their cowardice as far as he can by having Jesus say: "if therefore ye seek me, let these go their way." The reference in 18:9 is to 17:12 ante.

In the synoptists it is stated that "one of them that stood by" or "one of them that were with Jesus" smote the servant of the high priest and struck off his ear; see ante §248. In order to compensate partly for having to tell the story of Peter's cowardly denial (see post §570) John represents, in 18:10, that it was Peter who had the courage thus to wield the sword!

§570. The trial before Annas and Caiaphas

18:12-24. (Cf. Mk. 14:53-65; Mt. 26:57-68; Lu. 22:54, 55, 63-71.) Then the band and the captain and officers of the Jews took Jesus, and bound him,

13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 And Simon Peter followed Jesus, and *so did* another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then said the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals, for it was cold; and they warmed themselves: and Peter stood with them, and warmed himself.

19 The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 Now Annas had sent him bound unto Caiaphas the high priest.

See ante §§250, 382, 509.

The synoptists tell of a trial before Caiaphas the high priest; John apparently substitutes for this an informal hearing in the court of the high priest before Annas, the father-in-law of Caiaphas, at which the latter was present. The reason for this change in the story is not apparent.

According to the synoptic gospels, Peter followed Jesus "afar off." John discreetly omits these two words in order to mitigate Peter's cowardice; and for the pur-

pose of softening the story of the flight of the other ten disciples, he tells of one disciple—cleverly left unnamed—who was known to the high priest and “entered in with Jesus into the court of the high priest;” this disciple then, in 18:16, procures the admission of Peter who was standing at the door. In 18:17 occurs the first of Peter’s denials, plausibly represented as being in answer to the question of the maid who admits him.

The statement in 18:20, “in secret ^{spake} I nothing” is substantially inconsistent with his constant use of mystifying language in this gospel and with the statements in Mark and Matthew that he spoke only in parables in order that the people would not understand; see ante §§195, 324.

In 18:23 is a dramatic appeal to fairmindedness against prejudice which organized Christianity later forgot: “If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?”

§571. Peter’s denials

18:25-27. (Cf. Mk. 14:66-72; Mt. 26:69-75; Lu. 22:55-62.) And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not.

26 One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27 Peter then denied again; and immediately the cock crew.

See ante §§251, 383, 509.

Each of the synoptic gospels represents Peter as sitting in the court and warming himself at the fire; Mk. 14:54; Mt. 26:60; Lu. 22:55. John apparently thought it would reduce Peter’s cowardice to represent him as standing, so he is thus represented three different times; see 18:16, 18, 25.

In Mark the first and second denials are represented as being made in answer to questions of one of the maids of the high priest; in Matthew they are made in answer to

questions put by two different maids; in Luke both the second and third denials are made in response to questions of two different men. Thus Mark represents Peter as being intimidated by one woman and those "that stood by;" Matthew, by two women and "those that stood by;" Luke by one woman and two men; whereas John softens the story still further in 18:26 by having the third denial made to a kinsman of the high priest's servant whose ear Peter had cut off! John also omits the statement in the synoptics that Peter then "went out and wept bitterly;" Mk. 14:72; Mt. 26:75; Lu. 22:62.

§572. The trial before Pilate

18:28-40. (Cf. Mk. 15:1-15; Mt. 27:1, 2, 11-26; Lu. 23:1-25.) Then led they Jēsus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*.

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

In 18:28 there is the ironical situation—probably intended by John—of the Pharisees delivering over an inno-

cent man to death and yet being scrupulously careful not to enter the Gentile judgment hall lest they be ceremonially defiled!

Pilate is represented, in 18:37, as asking Jesus, "Art thou a king, then?" Note that the reply of Jesus is evasive but highly significant: the one supreme purpose of Christianity was to discover and "bear witness to"—i. e. prove—the truth. How sadly organized Christianity later fell from this ideal!

The statement in 18:38, "I find in him no fault at all" means merely that Pilate was unable to find any infraction of the criminal law for which he should be punished. It is hardly to be supposed that Pilate was meant to give any evidence upon moral excellence or the lack thereof.

§573. The mockery of the soldiers

19:1-3. (Cf. Mk. 15:16-19; Mt. 27:27-31.) Then Pilate therefore took Jesus, and scourged *him*.

2 And the soldiers platted a crown

of thorns, and put *it* on his head, and they put on him a purple robe,

3 And said, Hail King of the Jews! and they smote him with their hands.

See ante §§253, 386.

§574. "If thou let this man go, thou art not Caesar's friend"

19:4-16a. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man!

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify him. Pilate saith unto them. Take ye him, and crucify *him*: for I find no fault in him.

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8 When Pilate therefore heard that saying, he was the more afraid:

9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

10 Then said Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12 And from henceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this

man go, thou art not Cesar's friend: whosoever maketh himself a king speaketh against Cesar.

13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14 And it was the preparation of the passover, and about the sixth

hour: and he saith unto the Jews, Behold your King!

15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cesar.

16 Then delivered he him therefore unto them to be crucified.

As explained, ante §253, the evident purpose of the passage telling of the mockery of the soldiers was to show that the Roman government was not alarmed about the plans and purposes of the Christian organization. Probably John thought that this had been pictured too strongly and in this passage he sets about to counteract it; it would not be entirely fitting to have Pilate contemptuous in the presence of omniscience and omnipotence. Hence, in 19:8 he is represented as being "the more afraid" when he was told that Jesus claimed to be "the Son of God;" and in 19:12-16 is so intimidated by the warning "If thou release this man, thou art not Caesar's friend" that "he therefore delivered him unto them to be crucified."

In 19:11 the declaration of Jesus to Pilate, "Thou couldest have no power at all against me, except it were given thee from above," is clear enough as an avowal of omnipotence; but it is not so easy to understand, "therefore he that delivered me unto thee hath greater sin," unless John is now thinking of innocence as necessarily associated with omnipotence.

§575. The crucifixion

19:16b-30. (Cf. Mk. 15:21-41; Mt. 27:32-56; Lu. 23:26-49.) And they took Jesus, and led him away. And he bearing his cross went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha:

18 Where they crucified him, and

two others with him, on either side one, and Jesus in the midst.

19 And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews; for the place where Jesus

was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, woven from the top throughout.

24 They said therefore among themselves, Let us not rend it but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*.

28 After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.

30 When Jesus therefore had received the vinegar he said, It is finished: and he bowed his head, and gave up the ghost.

See ante §§254, 387, 511.

Each of the synoptists had said that one Simon of Cyrene was compelled to bear the cross, probably to show the cowardice of the disciples, not one of whom was there to bear this burden for the master who was apparently physically unable to do it for himself; see ante §254. John makes this part of the story a less severe criticism of the twelve and also avoids the inference of the omnipotent Jesus himself being physically weak by saying in 19:17, that Jesus bore the cross himself.

The synoptic writers represented Jesus as being crucified between two robbers; John probably thought that this did not comport with the dignity of Jesus and the two robbers become, in 19:18, merely "two others."

Mark says, in Mk. 15:26, that "the superscription of his accusation was written over, the King of the Jews;" Matthew, in Mt. 27:37 agrees that it was an accusation but amplifies the inscription to read "This is Jesus the King of the Jews." John, in 19:19-20, amplifies the inscription still further, making it "Jesus of Nazareth, the

King of the Jews;" he also adds that Pilate wrote it, that it was written in three languages, but he omits any reference to its being an accusation. The Jews' protest against the inscription and Pilate's refusal to alter it, in 19:21, 22, would seem to indicate that Pilate meant it as an accusation of the Jews rather than of Jesus.

According to the story as told by the synoptists, not one of the disciples was present at the crucifixion, but some women from Galilee who had ministered unto him, were "looking on afar off." Mark says, in Mk. 15:40, that the women were Mary Magdalene, Mary the mother of James the less and of Joses and Salome; Matthew, in Mt. 27:56, substitutes "the mother of the sons of Zebedee" for "Salome", perhaps to compensate for the story of her ambition for her two sons, as told in Mt. 20:20-28. John, in 19:25-27, says there were four women, his mother, his mother's sister, Mary the wife of Cleophas and Mary Magdalene, and that they were standing "by the cross." Furthermore, in order to retrieve, as far as he can, the reputation of the twelve, he has the "beloved disciple" standing there also; and for the purpose of offsetting the stories in Mark, of Jesus' coldness and indifference to his mother (see ante §194), he represents Jesus as requesting the "beloved disciple" to take care of her.

The reference in 19:28 is to Psalm 69:21: "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink."

According to Mk. 15:34 and Mt. 27:46 the last words of Jesus were "My God, my God, why hast thou forsaken me?" This would be glaringly inconsistent with John's representation of Jesus as omnipotent and omniscient and so he substitutes, in 19:30, merely "It is finished," though Luke's "Father, into thy hands I commend my spirit" would seem to have been unobjectionable from John's standpoint.

§576. "A bone of him shall not be broken"

19:31-37. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was a high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already they brake not his legs:

34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

35 And he that saw *it* bare record, and his record is true; and he knoweth that he saith true, that ye might believe.

36 For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken.

37 And again another Scripture saith, They shall look on him whom they pierced.

The story of this incident does not occur in any of the synoptists and probably represents the result of a further exploration of Hebrew scripture in search of suitable texts which could be represented as having been "fulfilled." The reference in 19:36 is probably to the ceremonial rules relating to the sacrifices in celebration of the feast of the passover. Ex. 12:46: "In one house shall it be eaten; thou shalt not carry ought of the flesh abroad out of the house; neither shall ye break a bone thereof." Numb. 9:12: "They shall leave none of it unto the morning, nor break any bone of it; according to all the ordinances of the passover shall they keep it." See also Ps. 34:19, 20: "Many are the afflictions of the righteous, but the Lord delivereth him out of them all. He keepeth all his bones; not one of them is broken."

The reference in 19:37 is to Zech. 12:10: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me [him] whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born." The context shows that the writer is referring to the mourning for King Josiah who fell at Megiddo, and the passage was therefore in no sense a Messianic prediction.

§577. The burial

19:38-42. (Cf. Mk. 15:42-47; Mt. 27:57-61; Lu. 23:50-56a.) And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus; and Pilate gave *him* leave. He came therefore, and took the body of Jesus.

39 And there came also Nicodemus, (which at the first came to Jesus by night,) and brought a mixture of myrrh and aloes, about a

hundred pound *weight*.

40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never a man yet laid.

42 There laid they Jesus therefore because of the Jews' preparation *day*; for the sepulchre was nigh at hand.

See ante §§255, 388, 512.

In Mk. 15:43 it is related that Joseph of Arimathea "boldly went in unto Pilate and asked for the body of Jesus" the obvious purpose being to bring into sharp relief the cowardice of the eleven disciples who had fled. In 19:38 John, in order to soften this as much as possible, says that Joseph "went secretly, for fear of the Jews." In Mt. 27:60 it is said that the tomb belonged to him; the fair inference from 19:41 is that it was not his tomb because it was in the garden where the crucifixion had taken place.

§578. The resurrection

20:1-10. (Cf. Mk. 16:1-8; Mt. 28:1-20; Lu. 24:1, 9-12.) The first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down, and *looking in*, saw the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the Scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

See ante §§256, 390, 513.

According to Mk. 16:8 the disciples were apparently nowhere near, not having returned from their flight; in Mt. 28:82 the women "ran to bring the disciples word." In Luke 24:9-12 the women "returned from the sepulchre, and told all these things unto the eleven and to all the rest;" and "Peter arose and ran to the sepulchre; and stopping down and looking in, he beheld the linen clothes laid by themselves and departed, wondering in himself at that which had come to pass." In the present passage John develops the story still further in the direction of showing the disciples to better advantage; the "beloved disciple" is with Peter and both run to the tomb and are courageous enough even to enter it.

In 20:9 John says: "For as yet they knew not the scripture, that he must rise again from the dead." If the synoptic gospels be ignored, this statement is not particularly astonishing, because in John's gospel there had been no specific prediction of his resurrection.

§579. Jesus appears to Mary Magdalene

20:11-18. But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, *and looked* into the sepulchre.

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest

thou? She, supposing him to be the gardener, saith unto him, Sir if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

In each of the synoptic gospels it is either expressly stated or necessarily implied that the stone was rolled

away from the tomb either by "a young man clothed in a long white garment" (Mk. 16:5); or by "an angel of the Lord" who "descended from heaven" (Mt. 28:2); or by "two men in shining garments" (Lu. 24:4). John probably thought it was better to allow the reader to infer that the omnipotent Jesus had himself rolled away the stone, and so omits the incident entirely. In the present passage, however, which does not appear in the synoptic gospels, he compensates for this omission by telling of "two angels, in white, sitting one at the head and one at the feet, where the body of Jesus had lain." Just why they appeared to Mary Magdalene but did not appear to Peter and the beloved disciple, John does not deign to explain. Nor does he explain why Jesus, in 20:17, forbade her to touch him, because he had "not yet ascended unto the Father," while in 20:27, post, he tells Thomas, "Reach hither thy finger and behold my hands; and reach hither thy hand and thrust it into my side," unless the ascension is supposed to have taken place in the meantime. And if it did, it is inconsistent with Acts 1:9, where the ascension is supposed to have taken place forty days after the resurrection (post §586), whereas the Thomas incident took place only eight or nine days afterward.

§580. The appearance to the ten disciples at Jerusalem

20:19-23. Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

20 And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord.

21 Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you.

22 And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

23 Whosoever sins ye remit, they are remitted unto them; and whosoever *sins* ye retain, they are retained.

The statement in 20:22, "he breathed on them, and said unto them, Receive ye the Holy Ghost" is inconsistent with Paul's letters and the synoptic gospels where

the holy spirit was the present and immediate possession of each Christian from the time of his acceptance of the Christian teachings; and it is also inconsistent with Acts 2:1-4, where the holy spirit is represented as descending upon the disciples at Pentecost, some fifty days after the resurrection and ten days after the ascension; see post §588.

§581. The doubting Thomas is convinced.

20:24-31. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my

hands; and reach hither thy hand, and thrust *it* into my side; and be not faithless, but believing.

28 And Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

The inconsistency between this incident and the command of Jesus to Mary Magdalene in 20:17 ante has already been pointed out; see ante §578.

The last two verses tend to show that Chapter 21 may have been added later. Note that the expressed purpose is not historical accuracy of fact, but "that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life through his name."

§582. "Full of great fishes, a hundred and fifty and three"

21:1-14. After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he *himself*.

2 There were together Simon Peter, and Thomas called Didymus,

and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went

forth, and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea.

8 And the other disciples came in a little ship, (for they were not far from land, but as it were two

hundred cubits,) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simón Peter went up, and drew the net to land full of great fishes, a hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

In 21:11 it is said that the net was "full of great fishes, a hundred and fifty and three, and for all there were so many, yet was not the net broken." Dr. William Benjamin Smith, in "Ecce Deus" at page 30, has pointed out that the reference here is to the conversion of the heathen nations to Christianity, the number one hundred and fifty-three being derived from II Chron. 2:17: "And Solomon numbered all the strangers that were in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thousand and three thousand and six hundred." To quote from Ecce Deus:

"Now, the word "eleph" ("alaphim") here correctly rendered thousand(s), means often enough tribe(s) or clan(s) and on the basis of the text the Jews reckoned 153 as the number of the nations of the Gentiles. These, then, are the great fishes gathered into the all-embracing net of the Church, of the new faith. On this point, it seems, there can hardly be any doubt. The numerical correspondence can scarcely be accidental, and the explanation it yields is perfectly simple, natural, and satisfactory."

§583. "He saith unto him, Feed my sheep"

21:15-25. So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again, the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him saith to Jesus, Lord, and what *shall* this man *do*?

22 Jesus saith unto him, If I wil: that he tarry till I come, what *is that* to thee? follow thou me.

23 Then went his saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?

24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

The three denials of Peter were such an integral part of the synoptic story of the trial of Jesus that while John shortened and softened the incident as much as possible, he could not leave it out entirely. One of the purposes of this and the preceding passage is to represent Peter as upon terms of closest intimacy and fellowship with Jesus after the resurrection and therefore—inferentially—fully forgiven for his cowardice.

It is generally supposed that 21:18-23 were written after the martyrdom of Peter but before the death of the "beloved disciple." The statement in 21:24 purports to be written by an editor who says that the "beloved disciple" wrote the fourth gospel; but this is another statement which, like 20:31 ante, was made "in order that ye might believe." Even if there had been a historical Jesus and a

“beloved disciple” the latter would have been so old—probably a hundred years—at the time the fourth gospel was written, that it seems highly improbable that he could have written it.

The statements in 21:25 are obviously far more appropriate in referring to the results of a great social and religious movement than they are with reference to the achievements of any single historical character.

The three avowals of love recited in 21:15-17, were probably meant to correspond to and neutralize the three denials at the trial; see ante §571.

CHAPTER XIV

THE ACTS OF THE APOSTLES

§584. Reasons for writing the book

The authors of the synoptic gospels had historized the Jesus of the initiation ceremony and represented him as performing miracles in order to satisfy the Jewish demand for miracles; see ante §166. The fourth gospel was written primarily to satisfy the Greek demand for metaphysical speculation; the concluding part of Chapter 9 would seem to indicate that its author did not believe literally the miracles stories which he told; see ante §551; in fact, he heightened the miraculous element to such an extreme in the story of the healing of the man born blind and the story of the raising of Lazarus after he had been dead four days, that it is fair to infer that he was thereby ridiculing the literal minded Jews for their failure to understand that all such stories must have been meant symbolically.

But when the present book was written a very long period had almost certainly elapsed since the last of the synoptic gospels had been produced;¹ so long that the vivid expectation of the new social order which had characterized Paul's letters and the synoptic gospels had finally faded away completely, leaving in its wake not only disappointed hopes but a serious literary problem. The writers of the synoptic gospels had felt safe in telling miracle stories, which usually had also symbolical significance, because they thought that in a brief period the new

¹ In Part III no attempt has been made to arrange the various books in chronological order. It is quite likely that Acts is the very latest of all the books in the present New Testament canon.

social order would be established, their writings would then have served their purpose and it would no longer be necessary to speak in figurative language. But the new social order did not materialize, the intelligent persons who knew that Jesus was a historized dramatic character and that the miracle stories had been meant symbolically soon died off, leaving no successors able to cope with this entirely unexpected situation. How was the Christian organization to be preserved upon the new basis of a continuance of the old social order and with a group of writings, becoming more sacred as the great movement receded into the past, which were misinterpreted literally?

Such was the situation that faced the author of the book of The Acts of the Apostles, and there were two outstanding problems. Each of the gospels, being largely a historization of the initiation ceremony, had naturally closed with the resurrection or the ascension; but when the gospels came to be understood literally the question arose, why was this? What did the disciples do afterward? Did they perform any miracles as it was definitely predicted that they would do?

The other question arose with reference to the harmonization of the two outstanding figures in Paul's letters and the gospels, Paul and Peter. In the letter to the Galatians, Paul had represented Peter as guilty of moral cowardice and opposed to admitting Gentiles into the Christian organization; and this cowardice had been made the basis of the story of Peter's three denials of Jesus at the trial of Jesus before the Jewish authorities; see ante §§38, 246. This situation was met in the present book by representing Peter as a great hero, and the apostle to the Gentiles; and by representing Paul as not antagonistic either to Peter, to the Jewish ceremonial law or to the other conservative Jewish Christians!

§585. The introduction

1:1-5. The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen :

3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the

things pertaining to the kingdom of God :

4 And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saieth he*, ye have heard of me.

5 For John truly baptized with water ; but ye shall be baptized with the Holy Ghost not many days hence.

The author of Acts evidently realized the desirability, if not the necessity, of making it appear that his book was written by the author of one of the gospels, in order that it be accepted. He does this very cleverly by prefixing an introduction to the third gospel—see ante §392—and starting his book with a similar introduction.

The inconsistency between the command of Jesus to his disciples to go into Galilee, as told by Mark and Matthew, and the command to wait in Jerusalem, according to the account of Luke and 1:4, has already been discussed ; see ante §§246, 516.

§586. The ascension

1:6-11. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8 But ye shall receive power, after that the Holy Ghost is come upon you : and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

9 And when he had spoken these things, while they beheld, he was taken up ; and a cloud received him out of their sight.

10 And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel ;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven ? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

That the new social order is no longer to be momentarily expected, as in the synoptic gospels, is made clear by 1:7. From that time on till the present day it has been for the great bulk of Christians a vague and indefinite dream.

§587. The selection of Matthias to take the place of Judas Iscariot

1:12-26. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alpheus, and Simon Zelotes, and Judas the brother of James.

14 These all continued with one accord • in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

15 And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about a hundred and twenty,)

16 Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17 For he was numbered with us, and had obtained part of this ministry.

18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called, in their proper tongue, Aceldama, that is to say, The field of blood.

20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and, His bishoprick let another take.

21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,

25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

The list of the disciples, given in 1:13, agrees with that given in Lu. 6:14-16 and disagrees with the list given by Mark, Matthew and John. This is to be expected, since the author is attempting to make his readers believe that the author of the third gospel is also the author of this book.

In Mt. 27:3-10 is told the story of how Judas Iscariot returned the thirty pieces of silver to the chief priests and elders and then hanged himself, while the chief priests and the elders took the money and bought the potter's field; see ante §384. This fate of Judas was apparently too mild

to satisfy the author of Acts, who is ever anxious to inspire awe and fear, so in 1:18 he represents Judas as buying a field with the money "and falling headlong, he burst asunder in the midst and all his bowels gushed out." The reference in 1:16, 20 is to Ps. 69:25 and to Ps. 109:8.

§588. The descent of the holy spirit and the gift of tongues

2:1-13. And when the day of Pentecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans?

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others mocking said, These men are full of new wine.

The inconsistency between this story of the descent of the holy spirit some fifty days after the resurrection and the story of the "breathing the holy spirit" on the disciples as told in Jo. 20:22 and the inconsistency of both these stories with Paul's letters and the synoptic gospels has already been pointed out; see ante §580.

In I Cor. 14:1-40 Paul points out the greater social value of prophesying—i. e. of discovering new truth or new applications of truth—over that of "speaking with tongues." The context shows that the phrase "speaking with tongues" was used to indicate speaking ecstatically of the joy which the Christians felt over their present happiness and the expectation of a new social era in which

they would have a part in "managing the world;" see ante §119. By the time that Acts was written, Christianity apparently inspired awe and fear instead of joy; how, then, was the "speaking with tongues" to be explained? In the present passage the author interprets it as speaking in an unknown tongue, i. e. in a language which was unknown to the speaker and therefore as a gift miraculously bestowed, and he makes the descent of the holy spirit in "tongues, cloven asunder, like as of fire" the occasion for the receipt of this "gift." Perhaps he did this to explain why Christianity came to be spread so soon over the Gentile world; because the disciples were thereafter able to speak all the various Gentile languages!

§589. Peter's speech

2:14-36. But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day.

16 But this is that which was spoken by the prophet Joel;

17 And it shall come to pass in the last days, said God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

19 And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

21 And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved.

22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

25 For David speaketh concerning him, I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved:

26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

29 Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and

buried, and his sepulchre is with us unto this day.

30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

31 He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32 This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God exalted, and having

received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand.

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

The quotation in 2:17-21 is from Joel 2:28-32a. Note the contrast between 2:19, 20 and the joy and anticipation expressed in Paul's letters over the coming of "the day" of the establishment of the new social order; for example, see ante §§78, 103.

It seems to be a fair inference from 2:22-24 that the author himself interpreted the gospels not symbolically but literally and that therefore Acts was written very late. The reference in 2:25-28 is to Ps. 16:8-11, which was traditionally ascribed to David.

§590. The conversion of three thousand

2:37-42. Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your children, and to all that

are afar off, *even* as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

42 And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

If Luke and Acts were both written by the same author and if both be interpreted literally, Jesus preached for about a year and made not more than a score of converts; Peter, who was such a coward that he denied Jesus

at the trial and was not present at the crucifixion, preaches for a few minutes some seven weeks after the resurrection and converts three thousand persons! What had become of these three thousand persons and their successors when Paul visited Jerusalem some fifteen years later?

§591. "And fear came upon every soul"

2:43-47. And fear came upon every soul: and many wonders and signs were done by the apostles.

44 And all that believed were together, and had all things common;

45 And sold their possessions and goods, and parted them to all *men*, as every man had need.

46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

The keynote to the first part of the book of Acts is expressed in 2:43: "and fear came upon every soul." This is a far cry indeed from Paul's letters, in which joy was a frequently mentioned "fruit of the spirit;" see ante §78.

It would be interesting to know whether there was any historical basis for the story in 2:44, 45, that the early Christians held their property in common; it seems more than probable that it has been inserted here in order to have a background for the story of Ananias and Sapphira; post 5:1-11, §595.

§592. Cure of the beggar that was born lame

3:1-11. Now Peter and John went up together into the temple at the hour of prayer, *being the ninth hour*.

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

3 Who, seeing Peter and John about to go into the temple, asked an alms.

4 And Peter, fastening his eyes upon him with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

7 And he took him by the right hand, and lifted *him* up: and immediately his feet and anklebones received strength.

8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking and praising God:

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement

at that which had happened unto him.

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

To the Christians of the days when Paul's letters and the synoptic gospels were written, the name of Jesus was a symbol of the Christian organization and its teachings; and cures wrought by Jesus or in his name were disguised conversions to Christianity. But the author of Acts apparently understood Paul's letters and the synoptics literally and hence represents Peter, in 3:8, as making a cure merely by pronouncing the magical name—just as any professional exorcist might undertake to do. Note that the beggar was born a cripple, probably meant to parallel the story told in Jo. 9:1-41, ante §§550, 551, of the cure of the man born blind, but here without any symbolic significance.

§593. Peter's address in the temple

3:12-26. And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go.

14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

16 And his name, through faith in his name, hath made this man strong, whom ye see and know: yea, the faith which is by him hath given

him this perfect soundness in the presence of you all.

17 And now, brethren, I wot that through ignorance ye *did it*, as *did* also your rulers.

18 But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

20 And he shall send Jesus Christ, which before was preached unto you:

21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

22 For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your

brethren like unto me; him shall ye hear in all things whatsoever he shall say unto you.

23 And it shall come to pass, *that* every soul, which will not hear that Prophet, shall be destroyed from among the people.

24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

The quotation in 3:22 is from Deut. 18:15; that in 3:23 is from Deut. 18:19; that in 3:25 is from Gen. 12:3; similar promises are recorded in Gen. 22:18; 26:4; 28:14.

§594. Peter and John before the Jewish council

4:1-22. And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them.

2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put *them* in hold unto the next day: for it was now eventide.

4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

5 And it came to pass on the morrow, that their rulers, and elders, and the scribes,

6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?

8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth,

whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole.

11 This is the stone which was set at nought of you builders, which is become the head of the corner.

12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

13 Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

14 And beholding the man which was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them *is* manifest to all them that dwell in Jerusalem; and we cannot deny *it*.

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

19 But Peter and John answered

and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

21 So when they had further threatened them, they let them go,

finding nothing how they might punish them, because of the people: for all *men* glorified God for that which was done.

22 For the man was above forty years old, on whom this miracle of healing was shewed.

A clear indication of the decadence of Christianity at the time that Acts was written is the emphasis laid in 4:2 upon preaching the resurrection from the dead. Whether the author had in mind the Jewish doctrine of that name or the Greek doctrine of immortality is not clear, but later passages tend to show that it was probably the latter.

In 4:4 is told the conversion of another five thousand; these, added to the three thousand told about in 2:41 and those who were "added to the church daily," in 2:47, show Peter to have been by far the greatest evangelist on record, though only a few weeks before that he was such a moral and physical coward that he deserted his master!

Peter and John are represented in 4:13, as "unlearned and ignorant men;" that is another illustration of the result of the author's understanding the synoptic gospels literally. That they were not experts in the niceties of the Jewish ceremonial law was almost certainly true because such knowledge was confined usually to the scribes and other leading Pharisees. But that the early Christian leaders, whether liberals or conservatives, were really "unlearned and ignorant" in the sense of being illiterate and wholly stupid, is certainly false. Peter's brilliant discovery or deduction that the Nazarene sect and its teachings were the substantial fulfilment of the Messianic hope showed considerable intellectual ability and acumen.

§595. The story of Ananias and Sapphira

4:23-37. And, being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and

earth, and the sea, and all that in them is;

25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For of a truth against thy holy child Jesus, whom thou has anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

28 For to do whatsoever thy hand and thy counsel determined before to be done.

29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,

30 By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

31 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

32 And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common.

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

36 And Joses, who by the apostles was surnamed Barnabas, (which is,

being interpreted, The son of consolation,) a Levite, and of the country of Cyprus,

37 Having land, sold *it*, and brought the money, and laid *it* at the apostles' feet.

5:1-11. But a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And kept back *part* of the price, his wife also being privy to *it*, and brought a certain part, and laid *it* at the apostles' feet.

3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land?

4 While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried *him* out, and buried *him*.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.

11 And great fear came upon all the church, and upon as many as heard these things.

The quotation in 4:25, 26, is from Ps. 2:1, 2.

If there was ever any communistic society formed by the early Christians, Paul says nothing about it; and his emphasis upon personal responsibility for one's own burdens would tend to show that he would not have advocated any such undertaking. The most probable explanation of 2:44, 45 and 4:32-37 is that it is merely background for the awe and fear inspiring story of Ananias and Sapphira, which was told as a means of holding together the decadent Christian organization. This conclusion is fortified by the last verse of the passage: "And great fear came upon all the church, and upon as many as heard these things." That Ananias and Sapphira should each drop dead when their dishonesty was discovered, and that each dead body should be immediately buried, without ceremony of any sort, is so highly improbable as to discredit not only this story but all the other recitals of purported historical facts in the rest of the book. The story of the immediate burials of the bodies is also highly uncomplimentary to the customs of the early Christians.

§596. "Many signs and wonders wrought by the apostles"

5:12-16. And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.

13 And of the rest durst no man join himself to them: but the people magnified them.

14 And believers were the more added to the Lord, multitudes both of men and women;)

15 Inasmuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

In I Cor. 1:22 Paul wrote that the Jews were demanding miracles, the obvious inference from the context being that the demand was not being satisfied; see ante §91. If, at the time that Paul wrote there were as many miracles being wrought as are told about in this passage, it seems

that the Jews ought to have been satisfied. And if the power to work miracles had ceased, why had it ceased?

In 5:14 it is said that "multitudes, both of men and women" were "added to the Lord;" what could have become of all these thousands of converts by the time that Paul wrote? Why was there merely a poor, struggling church at Jerusalem? See ante §§121, 131.

§597. Peter and John again before the council

5:17-42. Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation,

18 And laid their hands on the apostles, and put them in the common prison.

19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people all the words of this life.

21 And when they heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.

25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.

27 And when they had brought them, they set *them* before the council: and the high priest asked them,

28 Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

29 Then Peter and the *other* apostles answered and said, We ought to obey God rather than men.

30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

32 And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him.

33 When they heard *that*, they were cut to the heart, and took counsel to slay them.

34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all,

as many as obeyed him, were scattered, and brought to nought.

37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, *even* as many as obeyed him, were dispersed.

38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:

39 But if it be of God, ye cannot

overthrow it; lest haply ye be found even to fight against God.

40 And to him they agreed: and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

41 And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

In 5:20 the "angel of the Lord" is represented as telling the apostles to "speak in the temple to the people all the words of this life." What the apostles did say in obedience to that command is apparently recorded in 5:30-32; the total absence of any ethical or religious teaching shows the depth to which Christianity had degenerated at the time that Acts was written.

§598. The appointment of the seven "to serve tables"

6:1-15. And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

2 Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables.

3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the word.

5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas a proselyte of Antioch;

6 Whom they set before the apos-

tes: and when they had prayed, they laid *their* hands on them.

7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

8 And Stephen, full of faith and power, did great wonders and miracles among the people.

9 Then there arose certain of the *synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* God.

12 And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council,

13 And set up false witnesses,

which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change

the customs which Moses delivered us.

15 And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel.

Since, according to the previous chapters, there must have been at least fifteen thousand Christians in Jerusalem at this time, it is not surprising that some of them should have died, leaving widows; but how did it happen that there were so many Greeks, i. e. Gentiles, among the converts? This seems inconsistent with ante §§35 and with post §610.

§599. Stephen's defense

7:1-53. Then said the hight priest, Are these things so?

2 And he said, Men, brethren, and fathers, hearken; *The God of glory appeared unto your father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

3 And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

4 Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

5 And he gave him none inheritance in it, no, not *so much as* to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child.

6 And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat *them* evil four hundred years.

7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.

8 And he gave him the covenant of circumcision: and so *Abraham* begat Isaac, and circumcised him

the eighth day; and Isaac *begat* Jacob; and Jacob *begat* the twelve patriarchs.

9 And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,

10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance.

12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

13 And at the second *time* Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

14 Then sent Joseph, and called his father Jacob to *him*, and all his kindred, threescore and fifteen souls.

15 So Jacob went down into Egypt, and died, he, and our fathers,

16 And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor, *the* father of Sychem.

17 But when the time of the promise drew nigh, which God had

sworn to Abraham, the people grew and multiplied in Egypt,

18 Till another king arose, which knew not Joseph.

19 The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.

20 In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months:

21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

24 And seeing one of *them* suffer wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptian:

25 For he supposed his brethren would have understood how that God by his hand would deliver them; but they understood not.

26 And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?

27 But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us?

28 Wilt thou kill me, as thou didst the Egyptian yesterday?

29 Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

30 And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush.

31 When Moses saw *it*, he wondered at the sight: and as he drew near to behold *it*, the voice of the Lord came unto him,

32 Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of

Jacob. Then Moses trembled, and durst not behold.

33 Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.

34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush.

36 He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

37 This is that Moses, which said unto the children of Israel, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.

38 This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and *with* our fathers: who received the lively oracles to give unto us:

39 To whom our fathers would not obey, but thrust *him* from them and in their hearts turned back again into Egypt.

40 Saying unto Aaron, Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then God turned, and gave them up to worship the host of heaven; at it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices *by the space of* forty years in the wilderness?

43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye

made to worship them: and I will carry you away beyond Babylon.

44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses that he should make it according to the fashion that he had seen.

45 Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David;

46 Who found favour before God, and desired to find a tabernacle for the God of Jacob.

47 But Solomon built a house.

48 Howbeit the Most High dwelleth not in temples made with hands; as saith the prophet,

49 Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?

50 Hath not my hand made all these things?

51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye.

52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

53 Who have received the law by the disposition of angels, and have not kept *it*.

This entire passage is "padding," in order to make the book as large as possible. This is not to be wondered at when it is considered that the book is being written at least sixty and more probably eighty or a hundred years after Paul wrote his letters. Contrast the ethical appeal in Paul's letters and the gospels with the practically total lack of it in the address attributed to Stephen.

The reference in 7:37 is to Deut. 18:15.

§600. Stephen's martyrdom

7:54-60. When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth.

55 But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57 Then they cried out with a

loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast *him* out of the city, and stoned *him*: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

59 And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

8:1a. And Saul was consenting unto his death.

In Gal. 1:13, 21-25 Paul mentions the fact that before his conversion to Christianity he had persecuted the Christian organization, without giving any details of that

persecution. In Acts the author proceeds to particularize; since he is writing many years after the event, he has a very free hand in the matter. Whether there was a Stephen who in the early days suffered martyrdom, is of slight practical importance in itself, and there is no evidence except that contained in this book. But it is of considerable consequence in Acts because in that way Paul is introduced as one of the main characters in the book.

§601. The great persecution at Jerusalem

8:1b-4. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles.

2 And devout men carried Stephen to his burial, and made great lamentation over him.

3 As for Saul, he made havoc of the church, entering into every house, and haling men and women committed *them* to prison.

4 Therefore, they that were scattered abroad went every where preaching the word.

In 8:1b, it is said that "they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles." The purpose of this statement was to give a plausible explanation of the early spread of Christianity to places outside Jerusalem; if there had been any such great persecution it seems odd that Paul would not have mentioned it. Furthermore a persecution that would exclude many thousands of converts from Jerusalem and leave the apostles untouched seems to have been queerly conducted; it would seem to have been a far more effective proceeding to have persecuted the ringleaders. The explanation is that the author must leave the apostles there in order that they be there when Paul visits Jerusalem some three years later; see Gal. 1:18; ante §29.

§602. Philip in Samaria

8:5-13. Then Philip went down to the city of Samaria, and preached Christ unto them.

6 And the people with one accord gave heed unto those things

which Philip spake, hearing and seeing the miracles which he did.

7 For unclean spirits, crying with loud voice, came out of many that were possessed *with them*: and many

taken with palsies, and that were lame, were healed.

8 And there was great joy in that city.

9 But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:

10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched them with sorceries.

12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself believed also; and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

There is no hint in this passage that Philip's preaching of "Christ" contained any ethical or religious appeal; therefore the story of the cures wrought by him are stories of cures wrought by magic. Contrast with this the stories of miraculous cures in the synoptic gospels where they were nearly always symbolic statements of conversions to Christian teachings.

§603. Peter and John in Samaria—Simon the sorcerer

8:14-25. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

17 Then laid they *their* hands on them, and they received the Holy Ghost.

18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

According to 8:14-17 Peter and John accepted into the Christian organization the Samaritans without re-

quiring that they first become Jews; this is, of course, entirely inconsistent with Gal. 2:11-14 (ante §38) and was almost certainly thus related by the present author for the very purpose of neutralizing the effect of that passage by showing that from the start Peter was friendly to the extension of Christianity among non-Jews.

In Paul's letters and the synoptic gospels the holy spirit was the Christian spirit or attitude of Kindliness, Humility, Courage and Fairmindedness, as distinguished from the emphasis laid by the Jews upon rites and ceremonies and by the Gentiles upon idolatry and sexual indulgence. According to 8:18 the holy spirit has now come to be a thing of magic, to be imparted by a particular ceremony. In just what way the recipients of the holy spirit were benefited so that Simon the sorcerer wished to be able to buy the power to conduct such a ceremony the author does not undertake to explain.

§604. Philip and the Ethiopian eunuch

8:26-40. And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27 And he arose and went: and, behold, a man of Ethiopia, a eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

28 Was returning, and sitting in his chariot read Esaias the prophet.

29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

32 The place of the Scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus.

36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the

eunuch saw him no more: and he went on his way rejoicing.

40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cesarea.

The quotation in 8:32 is from Isa. 53:7, 8, a part of one of the Poems of the Servant of Jehovah.

A statement in Paul's letters or in the synoptic gospels similar to the answer of the eunuch in 8:37; "I believe that Jesus Christ is the son of God" would be a declaration of belief, in symbolic language, that the Christian teachings of Kindliness, Humility, Courage and Fair-mindedness are a part of eternal and fundamental truth, i. e. a part of God. In the present passage it is doubtful if the author attached any symbolical significance to the statement; by the time when Acts was written, this declaration of belief and attitude, once so pregnant with symbolic meaning, had apparently become a dead and empty formula.

§605. The conversion of Paul

9:1-9. And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is*

hard for thee to kick against the pricks.

6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

In II Cor. 12:1-4, Paul writes of a vision which he had some fourteen years earlier; see ante §135. He is almost

certainly referring to the picture which he had built up in his own mind of what Christianity could accomplish for the Gentiles as well as the Jews, and this probably happened on or soon after his own conversion, which he mentions in Gal. 1:15, 16; see ante §28. In neither passage is there any suggestion that either the vision or the conversion was miraculous and I Cor. 1:22, 23 shows clearly that he regards Christianity as in no sense based upon either miracle or metaphysical speculation; see ante §91. In the present passage, however, the author of Acts makes the vision a miraculous one, leading to an equally miraculous conversion. In Gal. 1:17, Paul writes that after his conversion he went immediately to Arabia where he stayed three years and "then returned again to Damascus;" see ante §28. In order to give plausibility to his story the author of Acts, in 9:3, 8, has Paul journeying to Damascus when the miraculous light appeared and the miraculous voice was heard, and has Paul led by the hand into Damascus after he was stricken with blindness.

The statements in 9:3, 4 in regard to the light, the falling to the earth and the voice are almost certainly based upon Ezekiel's account of the vision which induced him to become a prophet, Ez. 1:28: "As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face and I heard a voice of one that spake."

§606. Paul at Damascus and the miraculous vision of Ananias

9:10-22. And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I *am* here, Lord.

11 And the Lord *said* unto him, Arise, and go into the street which

is called Straight, and inquire in the house of Judas for *one* called Saul, of Tarsus: for, behold, he prayeth.

12 And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests to bind all that call on thy name.

15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

16 For I will shew him how great things he must suffer for my name's sake.

17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

20 And straightway he preached Christ in the synagogues, that he is the Son of God.

21 But all that heard *him* were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

The miraculous element is continued in this passage by representing Ananias, a Christian convert in Damascus, as having a miraculous vision in which he is told to go to Paul, and Paul's miraculously receiving his sight again after three days of blindness! If these things actually occurred it seems quite remarkable that Paul never mentions them in his letters.

In 9:20 it is said that Paul "straightway preached Christ in the synagogues, that he is the Son of God;" and in 9:22, that he confounded the Jews at Damascus, "proving that this is very Christ"! Notice how completely devoid of any ethical or religious element the preaching of Paul is represented to be, in contrast with the contents of Paul's letters. And how very different this story is from Paul's own rational and intelligible account in Gal. 1:16, 17 where he says that after his conversion he immediately went into Arabia, where he spent three years, probably in readjusting himself to his new ideals and purposes and in making plans and preparing himself for his future work.

§607. Paul at Jerusalem and at Tarsus

9:23-31. And after that many days were fulfilled, the Jews took counsel to kill him:

24 But their laying wait was known of Saul. And they watched the gates day and night to kill him.

25 Then the disciples took him by night, and let *him* down by the wall in a basket.

26 And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

27 But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he

had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

28 And he was with them coming in and going out at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.

30 *Which* when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus.

31 Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied

In II Cor. 11:32, 33 Paul writes: "In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison desirous to apprehend me: And through a widow in a basket was I let down by the wall, and escaped his hands;" see ante §134. In 9:23-25 the author of Acts takes this incident, places it at least three years earlier in point of time and represents that it is the Jews who were seeking to kill Paul for his recent apostasy! But the picturesqueness of the incident is enough to make the story fairly plausible to the mind of the superficial reader.

In Gal. 2:1 Paul tells of a visit he made to Jerusalem some fourteen years after his conversion, in company with Barnabas, who is also mentioned in Gal. 2:9, 13, and I Cor. 9:6; see ante §§36, 38, 110. The present author in 9:27 represents Barnabas as introducing Paul to the other apostles within a few days after Paul's conversion. This is inconsistent with Paul's own account that after his conversion he went to Arabia for three years and that when he did go to Jerusalem—see Gal. 1:18—he saw only Peter and James and apparently made the visit by himself; see ante §29.

§608. Peter cures Eneas and raises Tabitha from the dead

9:32-43. And it came to pass, as Peter passed throughout all *quarters*, he came down also to the saints which dwelt at Lydda.

33 And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, Eneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

35 And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had

heard that Peter was there, they sent unto him two men, desiring *him* that he would not delay to come to them.

39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed, and turning *him* to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her *his* hand, and lifted her up; and when he had called the saints and widows, he presented her alive.

42 And it was known throughout all Joppa; and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

In Mk. 2:1-12 is told the story of Jesus curing the man who was sick of the palsy; see Mt. 9:2-8; Lu. 5:17-26, ante §§184, 296, 410. The story of the cure of Eneas by Peter, in 9:32-35, is obviously modelled on that story in the synoptics; notice that at the conclusion of the cure in each case the palsied man is commanded to take up his bed.

Similarly, the story of bringing Tabitha back to life, told in 9:36-42, is modelled on the story in the synoptic gospels of the raising of the daughter of Jairus; see Mk. 5:22-24, 35-42, ante §202. In the story as told by Mark, Jesus is represented in Mk. 5:41 as saying to the child "Talitha cumi;" note the similarity between the word "Talitha" and the name of the woman in the present passage, "Tabitha."

§609. The miraculous visions of Peter and Cornelius

10:1-43. There was a certain man in Cesarea called Cornelius, a centurion of the band called the Italian band,

2 A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always.

3 He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

5 And now send men to Joppa, and call for one Simon, whose surname is Peter:

6 He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

8 And when he had declared all these things unto them, he sent them to Joppa.

9 On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:

10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

12 Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter; kill, and eat.

14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

15 And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.

16 This was done thrice: and the vessel was received up again into heaven.

17 Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?

22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by a holy angel to send for thee into his house, and to hear words of thee.

23 Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they entered into Cesarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

26 But Peter took him up, saying, Stand up; I myself also am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to

keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.

29 Therefore came I *unto you* without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of *one* Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34 Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons:

35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

36 The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

37 That word, *I say* ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached;

38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

40 Him God raised up the third day, and shewed him openly;

41 Not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead.

42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead.

43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

In Gal. 2:11-15 Paul recounted how Peter, after eating with the Gentile Christians at Antioch, later "withdrew and separated himself, fearing them which were of the circumcision;" see ante §38. When Acts was written, Jewish Christianity had practically disappeared and it was highly desirable that Peter should be represented as thoroughly friendly to Gentile Christianity, in order to neutralize, as far as possible, Paul's charge against him in the Galatian letter. This is the reason for the present long passage and the two following passages. By giving them the supernatural sanction of miraculous visions it was probably hoped to overcome entirely the effect of Gal. 2:11-15.

It is quite refreshing to read, in 10:34, 35 some indications of ethical ideals of righteousness, kindness and fairmindedness. Contrast the emphasis in 10:2, upon almsgiving and prayer with the evaluation of such activities in Paul's letters and the synoptic gospels.

The reference in 10:41 is probably to Lu. 24:41-43 where Jesus is definitely and specifically represented as eating fish in the presence of the disciples after his resurrection; see ante §515.

§610. Baptizing the Gentiles

10:44-48. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak

with tongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

In this passage the author makes much of the astonishment of the Jewish Christians "because that on the Gentiles also was poured out the gift of the Holy Ghost." But the author had already written, in 6:1, that "there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration," the evident implication being that some of the converts at that time were Greeks, i. e. Gentiles. And he had also written, in 8:5, 14-17, 25, of Phillip's preaching to the Samaritans, of Peter and John being sent by the apostles to lay their hands on the Samaritans and of these same apostles later preaching the gospel in many villages of the Samaritans. Note also that the Samaritans were first baptized and then received the Holy Ghost by the laying on of the apostles' hands; whereas in the present passage the descent of the Holy Ghost takes place while Peter is talking and they are then baptized. All this would seem to indicate that the three passages were written at

different times and were included in the book without harmonizing them.

In Paul's letters the speaking with tongues—i. e., with emotional exaltation—was some evidence that the person so speaking had accepted the Christian teachings of Kindliness, Humility, Courage and Fairmindedness and was therefore imbued with the holy or Christian spirit or attitude. Notice, in 11:44-46, that this connection is preserved, though the speaking with tongues has now become a miracle and the Christian spirit has become the magical and supernaturalized "Holy Ghost."

§611. Peter's defense of his action in receiving the Gentiles

11:1-18. And the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

4 But Peter rehearsed *the matter* from the beginning, and expounded *it* by order unto them, saying,

5 I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

6 Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; slay and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Cesarea unto me.

12 And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17 Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

Not content with having Peter appear friendly to Gentile Christianity the author of Acts in the present passage represents him as defending his action to the Jerusalem Jewish Christians. In Paul's letters and the synoptic gospels, the acceptance of the Gentiles into the Christian organization was defended on the ground that the Gentile converts were leading righteous and decent lives in accordance with the Christian teachings; in the present passage Peter's defense consists of detailing the supernatural visions of Cornelius and himself and the miraculous descent of the Holy Ghost.

In 11:16 is one of the only two instances outside the gospels where a saying of Jesus is purported to be quoted. Both occur in Acts and in both the word "Lord" is used, not "Jesus." See post §632 for the other instance.

§612. "And the disciples were called Christians first in Antioch"

11:19-26. Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

22 Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

25 Then departed Barnabas to Tarsus, for to seek Saul:

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

According to Gal. 2:11-14 the conflict between Paul and Peter took place at Antioch and Barnabas was present; see ante §38; so in the present passage the author tries to secure some plausibility for his narrative

by representing Barnabas as being sent to Antioch and as bringing Paul to that place from Tarsus.

In 11:26 it is said that "the disciples were called Christians first in Antioch." Up till the time that they were called Christians, they apparently were called Nazarenes; see post 24:5, §640.

§613. The collection for the Jerusalem Christians

11:27-30. And in these days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cesar.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea:

30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

In I Cor. 16:1-3 Paul speaks of the "collection for the saints" which is to be received from the Galatian and Corinthian churches and taken to Jerusalem; see ante §121. In II Cor. 8:1-4; 9:1-5 there is a reference to the liberality of the Macedonian churches toward the same end; see ante §131. No explanation is given why the mother church should thus be in need of financial aid, but it is not difficult to surmise that the success of Christianity among the Gentiles was so much greater than it was among the Jews in Jerusalem that it was considered altogether fitting that, as expressed in Rom. 15:27: "If the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." But the author of Acts insists upon introducing the supernatural element: in 11:28 he represents one Agabus as predicting "that there should be great dearth throughout all the world." Just why this dearth should bear more heavily upon Jerusalem than the rest of the world he does not undertake to explain.

§614. James the "brother of the Lord" and James the son of Zebedee

12:1, 2. Now about that time | 2 And he killed James the brother
Herod the king stretched forth *his* | of John with the sword.
hands to vex certain of the church.

In Gal. 1:18, 19, Paul says that on his first visit to Jerusalem he saw Peter, "but other of the apostles saw I none, save James, the Lord's brother." In Gal. 2:1-10 Paul tells of another visit to Jerusalem made some fourteen years later, and in 2:9 he names those "who seemed to be pillars" in the order, James, Peter, and John, the obvious explanation being that in the meantime James had displaced Peter as leader; see ante §§29, 30, 32-37. When the first gospel was written, Mark very properly represented Peter as leader of the trio because he was purporting to tell of the earlier situation; but since Jesus was being historized in the gospel story it would have been awkward to refer to James as the "Lord's brother," so he and John become "sons of Zebedee." When Acts came to be written—probably seventy years after Mark's gospel, the author was no doubt puzzled by what seemed to be a variance between Galatians and the gospels and he therefore solves this problem by representing, in 12:2, James the brother of John as being killed by Herod. This leaves the way clear to interpret the James referred to in Gal. 1:19 and 2:9 as a James other than the son of Zebedee. But Paul refers to this James as an "apostle;" when and how did he become such? And how did one who was not one of the original twelve, succeed in displacing them all in leadership? The solution of 12:2 is therefore only a superficial one, at best, but it is quite good enough for Acts which contains so many other inaccuracies and inconsistencies.

§615. The miraculous deliverance of Peter from prison

12:3-19. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)

4 And when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.

5 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7 And, behold, the angel of the Lord came upon *him*, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.

12 And when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.

13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

16 But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished.

17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judea to Cesarea, and *there* abode.

§616. The death of Herod

12:20-25. And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's *country*.

21 And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22 And the people gave a shout, *saying, It is the voice of a god, and not of a man.*

23 And immediately the angel of

the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

24 But the word of God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ministry, and took with them John, whose surname was Mark.

The author of Acts sees the miraculous even in the death of Herod, who is smitten for his presumptuous thoughts!

In 12:23 it is said that "he was eaten of worms and gave up the ghost;" this was probably an attempt on the part of the author to make the death appear as horrible as possible, forgetting that if the death were as sudden as he says, there would hardly be opportunity for the worms to eat Herod before his death occurred.

§617. Paul causes Elymas to become blind

13:1-12. Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

3 And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister.

6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name *was* Bar-jesus:

7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also *is called* Paul,) filled with the Holy Ghost, set his eyes on him,

10 And said, O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now, behold, the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

In Gal. 1:1 Paul boasts that no one had made him an apostle; apparently the author of Acts had either forgotten this or wished to neutralize the statement, so he

represents, in 13:2, 3, Barnabas and Saul as being sent by the prophets and teachers of Antioch, though directed, of course, supernaturally by the Holy Ghost.

It seems an inevitable inference from Paul's letters that he regarded himself as the first missionary to the Gentiles: Gal. 1:16; 2:2; ante §§28, 32; the present passage tends to neutralize this claim also.

In II Cor. 10:10 Paul represents his critics as saying of him: "For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible;" see ante §132. But the author of Acts evidently had a different conception of Paul's bodily presence and speech, when, in 13:9-11 he represents Paul as pronouncing sentence of temporary blindness upon Elymas the sorcerer. Perhaps the author had in mind and understood literally Jo. 9:39: "And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind;" see ante §551.

§618. Paul's address at Antioch in Pisidia

13:13-43. Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.

14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

15 And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, *Ye men and brethren*, if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and beckoning with *his* hand said, Men of Israel, and ye that fear God, give audience.

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt

as strangers in the land of Egypt, and with a high arm brought he them out of it.

18 And about the time of forty years suffered he their manners in the wilderness.

19 And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.

20 And after that he gave *unto them* judges about the space of four hundred and fifty years, until Samuel the prophet.

21 And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And when he had removed him, he raised up *unto them* David to be their king; to whom also he gave

testimony, and said, I have found David the *son* of Jesse, a man after mine own heart, which shall fulfill all my will.

23 Of this man's seed hath God, according to *his* promise, raised unto Israel a Saviour, Jesus:

24 When John had first preached before his coming the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course, he said, Whom think ye that I am? I am not *he*. But, behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.

26 Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*.

28 And though they found no cause of death *in him*, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre.

30 But God raised him from the dead:

31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he

hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

35 Wherefore he saith also in another *psalm*, Thou shalt not suffer thine Holy One to see corruption.

36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

37 But he, whom God raised again, saw no corruption.

38 Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins:

39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

40 Beware therefore, lest that come upon you, which is spoken of in the prophets;

41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas; who, speaking to them, persuaded them to continue in the grace of God.

The address of Paul, as given in 13:16-41, is like that of Peter, in 2:14-36 and that of Stephen in 7:2-53, almost totally devoid of any ethical or religious teaching, the appeal to become Christians being made upon the sole basis of miracles, including the miraculous fulfilment of predictions made in the Hebrew scriptures. The contrast between this and the contents of Paul's letters is so great

as not only to discredit completely the present passage, but also to cast suspicion upon the rest of the book of Acts.

§619. Paul and Barnabas turn to the Gentiles

13:44-52. And the next sabbath day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

47 For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

49 And the word of the Lord was published throughout all the region.

50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples were filled with joy, and with the Holy Ghost.

The notion that Paul preached first to the Jews and later turned to the Gentiles, as related in 13:44-46, is inconsistent with Paul's letters: see, especially, Gal. 1:16; 2:2; ante §§28, 32. The probable purpose of this and similar passages was to neutralize Paul's statements of his own independent work—see Gal. 1:16-19; 2:1-3—in the interest of church harmony at the time that Acts was written.

§620. Paul and Barnabas at Iconium and Lystra

14:1-28. And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.

2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

5 And when there was an assault made both of the Gentiles, and also

of the Jews with their rulers, to use *them* spitefully, and to stone them.

6 They were ware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

7 And there they preached the gospel.

8 And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

9 The same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14 *Which* when the apostles, Barnabas and Paul, heard *of*, they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

16 Who in times past suffered all nations to walk in their own ways.

17 Nevertheless he left not himself without witness, in that he did good,

and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew *him* out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,

22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

24 And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia:

26 And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

In his desire to place Peter and Paul on the same level, the author of Acts tells, in 14:8-10, the same story of healing one who had been "a cripple from his mother's womb" that he had already told of Peter in 3:1-11 ante.

The exclamation of Paul and Barnabas in 14:15, "we also are men of like passions with you" is like that which Peter had made to Cornelius in 10:26, ante. Notice that the brief summary of their address, given in 14:15-17, has not more than a faint suggestion of the ethical and religious teachings which abound in Paul's letters. The reference in 14:15, 16 is to Ps. 146:5, 6: "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God: which made heaven and earth, the sea and all that therein is." The speculative subject of the creation of the universe is one which is not mentioned in Paul's letters and is entirely foreign to their spirit.

§621. The council at Jerusalem in regard to admitting the Gentiles

15:1-41. And certain men which came down from Judea taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved.

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.

5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

6 And the apostles and elders came together for to consider of this matter.

7 And when there had been much

disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us;

9 And put no difference between us and them, purifying their hearts by faith.

10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

12 Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me:

14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

18 Known unto God are all his works from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

20 But that we write unto them, that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood.

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren:

23 And they wrote *letters* by them after this manner; The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law: to whom we gave no *such* commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

31 *Which* when they had read, they rejoiced for the consolation.

32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them*.

33 And after they had tarried *there* a space, they were let go in peace from the brethren unto the apostles.

34 Notwithstanding it pleased Silas to abide there still.

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 And some days after, Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, *and see* how they do.

37 And Barnabas determined to take with them John, whose surname was Mark.

38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, confirming the churches.

According to Paul's account in Gal. 2:1-15 the question as to the admission of Gentiles into the Christian organization without their first becoming Jews did not arise till some time after his visit to Jerusalem with Barnabas and Titus, which was either fourteen or seventeen years after his conversion; see ante §§32-39; there is no hint in his letters that he at that or at any other time went to Jerusalem to attend a conference in regard to the question; and it seems a fair inference from his letters that he would have regarded the matter as one of principle that did not admit of compromise. The present passage, therefore, has nothing in common with Paul's account except that "certain men came down from Judea, to Antioch and taught the brethren that they must be circumcised," and that there was dissension with Paul in regard to the matter. It omits telling that Barnabas was temporarily won over to the side of the Judaizers, as told in Gal. 2:13. And not only does it omit telling of Peter's moral cowardice in at first eating with the Gentiles and later, upon receiving word from James, withdrawing and separating himself, as told in Gal. 2:12, and of Paul's public expostulation with Peter, as told in Gal. 2:14, but in 15:7-11 Peter actually defends, before the Jerusalem council, the position taken by Paul with reference to admitting the Gentiles! That the conservative Jewish Christians were ever induced to take the friendly attitude toward Gentile Christianity which James is supposed to pronounce in 15:13-20 seems to be in the highest degree improbable. The obvious purpose of the passage was to neutralize the effect of the representation in the Galatian letter, that Peter and James were hostile to the extension of Christianity among the Gentiles. The author discreetly refrains from stating when this Jerusalem council was held; according to his chronology it could hardly have been anything like fourteen years after Paul's conversion.

The reference in 15:16-18 is to Jer. 12:15; Amos 9:11, 12, and Isa. 45:21.

§622. "Come over into Macedonia and help us"

16:1-12. Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek:

2 Which was well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

5 And so were the churches established in the faith, and increased in number daily.

6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of

the Holy Ghost to preach the word in Asia,

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

8 And they passing by Mysia came down to Troas.

9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly, gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis;

12 And from thence to Philippi, which is the chief city of that part of Macedonia, *and* a colony: and we were in that city abiding certain days.

The statement in 16:3 that Paul circumcised Timothy "because of the Jews which were in those quarters" is in startling contrast to Gal. 2:1-3 where Paul says that he took Titus with him even to Jerusalem without circumcising him! see ante §32. Thus does the author of Acts seek to bring about equality between Peter and Paul by representing the latter as either guilty of moral cowardice or as much less antagonistic to Jewish ceremonial law than he expresses himself to be in his letters to the Galatian and Corinthian churches, especially Gal. 5:6; 6:12-15; I Cor. 7:18, 19; ante §§72, 84, 85, 107.

In II Cor. 7:5 Paul writes of his going into Macedonia as follows: "For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side:

without were fightings, within were fears;" see ante §130. Perhaps the reference to fightings without and fears within was an added reason to the author of Acts for his representing in 16:9, 10, that Paul was supernaturally directed to go there.

§623. Paul exorcises a spirit and is arrested

16:13-24. And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither*.

14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us*: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

16 And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying:

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

18 And this did she many days, But Paul, being grieved, turned and

said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

19 And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the marketplace unto the rulers,

20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

22 And the multitude rose up together against them; and the magistrates rent off their clothes, and commanded to beat *them*.

23 And when they had laid many stripes upon them, they cast *them* into prison, charging the jailer to keep them safely:

24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

Since Paul was writing to Gentile congregations he would not likely speak of the casting out of devils, though he speaks of the Gentile religions as being the worship of demons and the Gentile sacrifices as being made to devils; I Cor. 10:14-22, ante §113. In the synoptic gospels the casting out of demons or devils obviously refers to the conversion of Gentiles, usually to Christianity, but in one instance, to Judaism; ante, §319. Whether the author of Acts himself understood the meaning of the casting out of demons in the synoptics, he is trying in the present pas-

sage to make it a supernatural thing, with the result that he degrades the phrase used to describe the most important and successful activity of Christianity into a bit of magic—exorcising a spirit from a girl whose power of divination was apparently regarded as a kind of insanity. The cry that the girl is represented as making, in 10:17, is reminiscent of Mk. 1:24, where the spirit is represented as saying to Jesus: “I know thee who thou art, the Holy One of God;” see ante §180.

§624. The miraculous deliverance from prison of Paul and Silas

16:25-40. And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

27 And the keeper of the prison awakening out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed *their*

stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

35 And when it was day, the magistrates sent the serjeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast *us* into prison; and now do they thrust *us* out privily? nay verily; but let them come themselves and fetch *us* out.

38 And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

39 And they came and besought them, and brought *them* out, and desired *them* to depart out of the city.

40 And they went out of the prison, and entered into *the house of* Lydia: and when they had seen the brethren, they comforted them, and departed.

Here again the author shows his desire to place Peter and Paul upon the same level by having Paul miraculously delivered from prison in substantially the same

way that Peter was delivered, as told in 12:3-19 ante. The one important difference is that Paul and Silas stayed in the prison and converted the jailer and his family. In Paul's letters and gospels, an exhortation to "believe in Jesus" would have meant a request to accept the Christian teachings of Kindliness, Humility, Courage and Fair-mindedness, Jesus being a symbol of those teachings. But in 16:31 the phrase is apparently used as a magical formula, there being no suggestion that the jailer was taught or accepted any ethical or religious teachings.

§625. Paul and Silas at Thessalonica and Berea

17:1-15. Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the Scriptures,

3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

4 And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

5 But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;

7 Whom Jason hath received: and these all do contrary to the decrees of Cesar, saying that there is another king, *one* Jesus.

8 And they troubled the people and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the others, they let them go.

10 And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither* went into the synagogue of the Jews.

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.

12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

14 And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

15 And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

In the "reasoning out of the scriptures," mentioned in 17:2, 3, there is no suggestion of any ethical or religious teachings. Similarly, in 17:11, the "searching of the scriptures" had apparently no religious element in it but consisted merely in determining whether what Paul told them about Jesus was a fulfilment of Messianic predictions.

§626. Paul at Athens and his address on Mars' hill

17:16-34. Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

18 Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, *is*?

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21 (For all the Athenians, and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing.)

22 Then Paul stood in the midst of Mars' hill, and said, *Ye* men of Athens, I perceive that in all things ye are too superstitious.

23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25 Neither is worshipped with

men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:

31 Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

32 And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this *matter*.

33 So Paul departed from among them.

34 Howbeit certain men clave unto him, and believed: among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

Paul's protest against idolatry, in 17:23-29, especially his insistence that God is "not far from every one of us, for in him we live and move and have our being" is the most edifying passage in the whole book of Acts. But even this passage contains no ethical teaching—no instruction or even suggestion as to what conduct or attitude will bring one into harmony with God; instead of that, the appeal to repent is based expressly upon the miracle of Jesus having been raised from the dead.

§627. Paul at Corinth

18:1-23. After these things Paul departed from Athens, and came to Corinth;

2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, (because that Claudius had commanded all Jews to depart from Rome,) and came unto them.

3 And because he was of the same craft, he abode with them, and wrought: (for by their occupation they were tent makers.)

4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews *that Jesus was Christ*.

6 And when they opposed themselves, and blasphemed, he shook *his* raiment, and said unto them, Your blood *be* upon your own heads; I *am* clean: from henceforth I will go unto the Gentiles.

7 And he departed thence, and entered into a certain *man's* house, named Justus, *one* that worshipped God, whose house joined hard to the synagogue.

8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house: and many of the Corinthians hearing believed, and were baptized.

9 Then spake the Lord to Paul

in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

11 And he continued *there* a year and six months, teaching the word of God among them.

12 And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,

13 Saying, This *fellow* persuadeth men to worship God contrary to the law.

14 And when Paul was now about to open *his* mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you:

15 But if it be a question of words and names, and *of* your law, look ye *to it*; for I will be no judge of such *matters*.

16 And he drave them from the judgment seat.

17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment seat. And Gallio cared for none of those things.

18 And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with

him Priscilla and Aquila; having shorn *his* head in Cenchrea: for he had a vow.

19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

20 When they desired *him* to tarry longer time with them, he consented not;

21 But bade them farewell, saying, I must by all means keep this feast

that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.

22 And when he had landed at Cesarea, and gone up, and saluted the church, he went down to Antioch.

23 And after he had spent some time *there*, he departed, and went over *all* the country of Galatia and Phrygia in order, strengthening all the disciples.

In I Cor. 16:19, Paul wrote: "Aquila and Priscilla salute you much in the Lord, with the Church that is in their house;" see ante §122. The author of Acts is thus able to secure for his narrative a measure of plausibility by stating, in 18:2, 3, that Paul stayed at their house.

According to Paul's letters, especially Gal. 1:16 and 2:2, his first and only mission was to preach Christianity to the Gentiles, something which no one had done before and which he did without any other authority than his own judgment and conscience; see ante §§28, 32. This probably did not satisfy the author of Acts because it savored too much of insubordination, so for the sake of fostering church regularity he seeks to neutralize this evidence of Paul's independence by representing him, in 18:6, as first preaching to the Jews and then turning to the Gentiles because the Jews rejected it. His message to the Jews, as expressed in 18:5, is—as might be expected—totally devoid of any ethical element, so that Gallio was justified in considering Paul's arrest therefor as being a matter of "words and names;" see 18:15.

The representation, in 18:21, that Paul said that he "must by all means keep this feast that cometh in Jerusalem" is, of course, squarely inconsistent with Paul's attitude toward such ceremonial observances; see especially Gal. 4:10, where he chides the Galatians because they "observe days and months and times and years;" see ante §67.

§628. Apollos and the other disciples who "knew only the baptism of John"

18:24-19:7. And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the Scriptures, came to Ephesus.

25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly.

27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:

28 For he mightily convinced the Jews, *and that* publicly, shewing by the Scriptures that Jesus was Christ.

And it came to pass, that, while Apollos was at Corinth, Paul having

passed through the upper coasts came to Ephesus; and finding certain disciples,

2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him and should come after him, that is, on Christ Jesus.

5 When they heard *this*, they were baptized in the name of the Lord Jesus.

6 And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

7 And all the men were about twelve.

Note that in 18:25 it is said that Apollos "was instructed in the way of the Lord" and "spake and taught diligently the things of the Lord" though "knowing only the baptism of John." Apparently he is received as a fellow Nazarene or Christian, needing only that Aquila and Priscilla should "expound unto him the way of God more perfectly." As to the other disciples, it is said, in 19:2, that they had "not so much as heard that there was a Holy Ghost," so "when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues and prophesied." This passage indicates clearly that the development of the Nazarene sect of the days of John the Baptist into the Christian organization of the days of Paul was such a slow and gradual process that the differences were of degree rather than of kind, and that it was not marked by the advent of any such out-

standing historical character as Jesus is represented to be in the gospels.

§629. "Special miracles by the hands of Paul"

19:8-20. And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

11 And God wrought special miracles by the hands of Paul:

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of *one* Sceva, a Jew, and chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed came and confessed, and shewed their deeds.

19 Many of them also which used curious arts brought their books together, and burned them before all men: and *they* counted the price of them, and found *it* fifty thousand *pieces* of silver.

20 So mightily grew the word of God and prevailed.

The miracles attributed to Paul in 19:11 were probably meant to parallel the stories of somewhat similar miracles attributed to Peter in 5:15, 16 ante.

The plain inference from the story of the experience of the chief priests' sons, as related in 19:13-17, is that the activities of Paul consisted chiefly of the exorcising of diseases and evil spirits by the use of the name of Jesus; but that it was very dangerous for any person without authority to undertake such exorcism. An obvious purpose of such passage was to encourage organization regularly.

§630. The riot at Ephesus

19:21-41. After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

23 And the same time there arose no small stir about that way.

24 For a certain *man* named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:

27 So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

28 And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

29 And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And certain of the chief of Asia, which were his friends, sent

unto him, desiring *him* that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defense unto the people.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.

35 And when the townclerk had appeased the people, he said, *Ye* men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another.

39 But if ye inquire any thing concerning other matters, it shall be determined in a lawful assembly.

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.

§631. Paul at Troas

20:1-12. And after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go into Macedonia.

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece,

3 And *there* abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

5 These going before tarried for us at Troas.

6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

7 And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the

morrow; and continued his speech until midnight.

8 And there were many lights in the upper chamber, where they were gathered together.

9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell on him, and embracing *him* said, Trouble not yourselves; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

§632. Paul at Miletus; his speech to the Ephesians

20:13-38. And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

17 And from Miletus he sent to Ephesus, and called the elders of the church.

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all humility of mind, and with many tears,

and temptations, which befell me by the lying in wait of the Jews:

20 And how I kept back nothing that was profitable *unto you*, but have shewed you, and have taught you publicly, and from house to house,

21 Testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record

this day, that I *am* pure from the blood of all *men*.

27 For I have not shunned to declare unto you all the counsel of God.

28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build

you up, and to give you an inheritance among all them which are sanctified.

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

36 And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept sore, and fell on Paul's neck, and kissed him,

38 Sorrowing most of all for the words which he spake that they should see his face no more. And they accompanied him unto the ship.

The phrase in 20:21, "faith toward our Lord Jesus Christ" has apparently no more ethical content than the phrase "believe on the Lord Jesus Christ" in 16:31 ante; apparently both are magical and therefore meaningless phrases, as is also the last part of 20:28: "the church of God, which he hath purchased with his own blood."

It is one of the strongest arguments for the view that Jesus was not merely a single historical character but the symbol of a great organization and its teachings, that in none of Paul's letters is there a single quotation of any of Jesus' supposed sayings; see ante §§37, 38. In 20:35 Paul is represented as making such a quotation but the saying does not appear in any of the gospels. For another purported quotation of a saying of "the Lord" see ante §611. In Heb. 2:3 there is a reference to something supposed to have been "spoken by the Lord;" but the more accurate translation of the American Revised Version is "through the Lord;" see post §749.

§633. Paul at Tyre and Caesarea

21:1-14. And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara:

2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.

4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit that he should not go up to Jerusalem.

5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship; and they returned home again.

7 And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day we that were of Paul's company departed, and came unto Cesarea; and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him.

9 And the same man had four daughters, virgins, which did prophesy.

10 And as we tarried there many days, there came down from Judea a certain prophet, named Agabus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

The Agabus mentioned here is probably the same Agabus who, in 11:28 ante, predicted the "great dearth over all the world" which was given as a reason for Paul making a collection for the saints at Jerusalem.

§634. Paul takes part in the temple ceremonies at Jerusalem

21:15-26. And after those days we took up our carriages, and went up to Jerusalem.

16 There went with us also certain of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

17 And when we were come to

Jerusalem, the brethren received us gladly.

18 And the day following Paul went in with us unto James; and all the elders were present.

19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

20 And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children neither to walk after the customs.

22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: We have four men which have a vow on them;

24 Them take, and purify thyself with them, and be at charges with

them that they may shave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law.

25 As touching the Gentiles which believe, we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.

26 Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

It would be much easier to believe that a leopard could change his spots or an Ethiopian his skin than that the writer of the letter to the Galatians did what is attributed to him in this passage. The author of Acts apparently thought that it was necessary, in order to effect the complete rehabilitation of Peter, to attribute to Paul an act of moral cowardice similar to that with which Paul had charged Peter in Gal. 2:11, 12; see ante §38; or, in the alternative, to show that Paul's attitude toward the observance of the Jewish ceremonial law was very different from that which he expressed in the Galatian letter.

§635. Paul is arrested

21:27-40. And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, help: This is the man, that teacheth all *men* every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar:

32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, I am a man *which am* a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

40 And when he had given him license, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the Hebrew tongue, saying,

§636. Paul's defence to the people of Jerusalem—his arrest

22:1-29. Men, brethren, and fathers, hear ye my defence *which I make* now unto you.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

3 I am verily a man *which am* a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

4 And I persecuted this way unto the death, binding and delivering into prisons both men and women.

5 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

15 For thou shalt be his witness unto all men of what thou hast seen and heard.

16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:

20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

22 And they gave him audience unto his word, and *then* lifted up

their voices, and said, Away with such a *fellow* from the earth: for it is not fit that he should live.

23 And as they cried out, and cast off *their* clothes, and threw dust into the air,

24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

26 When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest; for this man is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free* born.

29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

In this passage is told again the story of Paul's conversion. According to the first version of it, in 9:7 ante, it is said that "the men which journeyed with him stood speechless, hearing a voice but seeing no man;" in 22:9 it is said that they saw the light "but they heard not the voice of him that spake unto me." The author of Acts was not undertaking to write history as we understand it today; he had the much more important task of supplementing and harmonizing the Christian literature in order to preserve and continue the Christian organization after the original fervor and enthusiasm had sunk to a low ebb, and mere statements of fact were of no importance to him except as they contributed to that end. The story of Paul's conversion is told three different times in order to

emphasize that it was a miraculous event; such details of the conversion as to what the bystanders heard or saw were of no importance provided that it was clear that they thought the conversion a miracle. The third version of the story is given in 26:12-19, in Paul's speech before King Agrippa; see post §642.

§637. Paul before the council of the Jews

22:30. On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

23:1-11. And Paul, earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before God until this day.

2 And the high priest Ananias commanded them that stood by him to smite him on the mouth.

3 Then said Paul unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

4 And they that stood by said, Revilest thou God's high priest?

5 Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.

6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in

the council, Men *and* brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

9 And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

11 And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

Whether going into the temple and taking part in the temple ceremonies was meant to be pictured as an act of moral cowardice on the part of Paul is not entirely clear; see ante §633. But his conduct, as related in 23:6, in procuring his escape from peril by claiming to be a Pharisee and impliedly denying that he was a Christian, was certainly meant to be depicted as cowardly, and in

24:21, post, Paul is represented as practically admitting that it was. The entire story is highly improbable, if we are to believe Paul's own account of the hardships and perils and sufferings which he underwent as Christian missionary and apostle; see Gal. 6:17; II Cor. 11:23-27; ante §§86, 134.

§638. The plot against Paul

23:12-21. And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore ye with the council signify to the chief captain that he bring him down unto you to-morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

17 Then Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief cap-

tain: for he hath a certain thing to tell him.

18 So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to-morrow into the council, as though they would inquire somewhat of him more perfectly.

21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

§639. Paul is sent to Caesarea

23:22-35. So the chief captain *then* let the young man depart, and charged *him*, *See thou* tell no man that thou hast shewed these things to me.

23 And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Cesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;

24 And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

25 And he wrote a letter after this manner:

26 Claudius Lysias unto the most excellent governor Felix *sendeth* greeting.

27 This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

28 And when I would have known the cause wherefore they accused him, I brought him forth into their council:

29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30 And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what *they had* against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.

32 On the morrow they left the

horsemen to go with him, and returned to the castle:

33 Who, when they came to Cesarea, and delivered the epistle to the governor, presented Paul also before him.

34 And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of Cilicia;

35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

§640. Paul before Felix

24:1-27. And after five days Ananias the high priest descended with the elders, and *with* a certain orator *named* Tertullus, who informed the governor against Paul.

2 And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

5 For we have found this man *a* pestilent *fellow*, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:

6 Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.

7 But the chief captain Lysias came *upon us*, and with great violence took *him* away out of our hands,

8 Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

9 And the Jews also assented, saying that these things were so.

10 Then Paul, after that the gover-

nor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.

17 Now after many years I came to bring alms to my nation, and offerings.

18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.

19 Who ought to have been here before thee, and object, if they had aught against me.

20 Or else let these same *here* say, if they have found any evil doing in me, while I stood before the council,

21 Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

22 And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

23 And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

27 But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

Note that in 24:5 Paul is referred to by his accusers as "a ringleader of the sect of the Nazarenes." Just when the name "Christian" displaced the name "Nazarene" is not known. See ante §612.

With 24:14b "believing all things which are written in the law and the prophets," contrast Paul's denunciation of the Jewish ceremonial law in the Galatian letter; see ante §§49-75.

In 24:15 Paul is represented as declaring his belief in the resurrection from the dead; whether he did so believe is not certain from his letters; it is quite likely that he may have rejected it either as a miracle or as speculation; see ante §91.

In 24:21 Paul is represented as admitting that he had been guilty of cowardice; see ante §634.

It is refreshing to see, in 24:25, the words "righteousness" and "temperance," In Acts references to ethical and religious teachings are extremely rare.

§641. Paul before Festus and his appeal to Caesar

25:1-12. Now when Festus was come into the province, after three days he ascended from Cesarea to Jerusalem.

2 Then the high priest and the chief of the Jews informed him against Paul, and besought him,

3 And desired favour against him,

that he would send for him to Jerusalem, laying wait in the way to kill him.

4 But Festus answered, that Paul should be kept at Cesarea, and that he himself would depart shortly *thither*.

5 Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him.

6 And when he had tarried among them more than ten days, he went down into Cesarea; and the next day sitting on the judgment seat commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet

against Cesar, have I offended any thing at all.

9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then said Paul, I stand at Cesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cesar.

12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cesar? unto Cesar shalt thou go.

§642. Paul before Agrippa

25:13-27. And after certain days king Agrippa and Bernice came unto Cesarea to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:

15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring to *have* judgment against him.

16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him.

17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed:

19 But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

20 And because I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cesar.

22 Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.

23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jeru-

salem, and *also* here, crying that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

26:1-32. Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:

2I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:

3 Especially *because I know* thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

6 And now I stand and am judged for the hope of the promise made of God unto our fathers:

7 Unto which *promise* our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

8 Why should it be thought a thing incredible with you, that God should raise the dead?

9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against *them*.

11 And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities.

12 Whereupon as I went to Damascus with authority and commission from the chief priests,

13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is hard* for thee to kick against the pricks.

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 Delivering thee from the people and *from* the Gentiles, unto whom now I send thee,

18 To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

21 For these causes the Jews caught me in the temple, and went about to kill *me*.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

23 That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cesar.

In 26:13-16 is given the third version of the story of Paul's conversion; the other two accounts are discussed ante §635. Note that in the two previous accounts only Paul fell to the earth; in 9:7 it is said that "the men which journeyed with him stood speechless;" in 21:14 it is said that they all fell to the earth.

Note also that in 26:22, 23, Paul is represented as basing his own adherence to Christianity upon the miraculous resurrection of Jesus as a fulfilment of Hebrew predictions; quite appropriately Festus is represented as saying in 26:24: "Paul, thou art beside thyself; much learning doth make thee mad."

§643. Paul's voyage to Rome and the shipwreck

27:1-44. And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band.

2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia;

one Aristarchus, a Macedonian of Thessalonica, being with us.

3 And the next *day* we touched at Sidon. And Julius courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself.

4 And when we had launched from

whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt no harm.

6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

7 In the same quarters were possessions of the chief man of the island, whose name was Publius;

who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9 So when this was done, others also, which had diseases in the island, came, and were healed:

10 Who also honoured us with many honours; and when we departed, they laded us with such things as were necessary.

Another miracle is attributed to Paul in 28:6, in his being uninjured by the adder's bite; and still others, in 28:8, 9 in healing his host's father and others of various illnesses.

§645. Paul at Rome addresses the Jews

28:11-31. And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

12 And landing at Syracuse we tarried *there* three days.

13 And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii Forum, and the Three Taverns; whom when Paul saw, he thanked God, and took courage.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, though I

have committed nothing against the people, or customs of our fathers yet was I delivered prisoner from Jerusalem into the hands of the Romans:

18 Who, when they had examined me, would have let *me* go, because there was no cause of death in me.

19 But when the Jews spake against *it*, I was constrained to appeal unto Cesar; not that I had aught to accuse my nation of.

20 For this cause therefore have I called for you, to see *you*, and to speak with *you*: because that for the hope of Israel I am bound with this chain.

21 And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

23 And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded and testified the kingdom of God, persuading them concerning

Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they

closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

The passage quoted in 28:26, 27, is Is. 6:9, 10. It was also put into the mouth of Jesus in Mt. 13:14, 15; see ante §324.

CHAPTER XIV

ROMANS

§646. Authorship of the "letter"

Though the "letter" purports to be written by Paul, and a large part of the ethical teaching, in Chapters 2, 12-15, is in substantial accord with the ethical teachings of the Galatian and Corinthian letters, it was not written by Paul, for the following reasons:

(1) When Paul wrote the Galatian and Corinthian letters the Christian organization was composed almost entirely of Jewish Christians and the admission of Gentile converts without their first becoming Jews was a comparatively new question. Paul sought by argument to justify their admission, while the synoptic gospels used, instead of argument, parables and sayings of the historized Jesus for the same purpose. When the "letter" to the Romans was written, the conditions had become reversed; the Christian organization was composed almost entirely of Gentiles, the conservative Jewish Christian party having apparently become of relatively small importance, if indeed it was still in existence at all. For such a reversal of conditions to have taken place means that the "letter" was written not earlier than the time of the writing of the fourth gospel, which would be probably some forty years after Paul's career had closed.

(2) When the letters to the Galatians and Corinthians were being written there was expressed therein a vivid expectation of the establishment of a new social order in which the Christian saints were to "manage the world;" see I Cor. 6:2; ante §103. This vivid expectation permeates also the synoptic gospels, in which the hoped-for new regime is referred to as the "kingdom of God" which is

"to come." In the present "letter" the hope for a new social order has apparently faded away entirely. In 14:17 the "kingdom of God" is mentioned, but merely in the sense of "righteousness, peace and joy in the Holy Ghost;" and in 13:1-7 the readers are exhorted so earnestly to be in subjection to the civil authorities, because "they are ordained of God," that the sentence in 13:11b, "for now is our salvation nearer than when we first believed" almost certainly does not refer to any possible displacement of those authorities. The contents and tone of the "letter" point to the existence of an organization which has no vivid expectation of bringing about a new social order, but is content to be merely a stable religious body. This fact also points to the "letter" being written at about the time of the fourth gospel, in which the hope for a new social regime has been displaced by a hope for personal immortality.

(3) Instead of the direct, concise language of a practical man of affairs, such as Paul shows himself to be in the Galatian and Corinthian letters, the style is usually leisurely, contemplative, often indirect, ambiguous and involved; and a large part of the contents of the book is speculative and philosophical in tone, in keeping with the style. This also shows that it was written about the same time as the speculative gospel of John was produced, and apparently by someone who thought it highly desirable not only to satisfy the Greek demand for "philosophy" but also to make it appear that Paul himself indulged in such speculation. That the author was successful in this undertaking is shown by the fact that the "letter" is still generally attributed to Paul, though it is difficult to imagine it being written by the same man who wrote the Galatian letter.

(4) Paul's letters to the Galatian and Corinthian churches are genuine letters, dealing with matters of im-

portance and mutual interest, about which he would naturally write; for example, to caution the Galatians against the missionaries of the conservative Jewish Christian party. The present "letter" shows no real occasion for its being written as such; it is more than doubtful if Paul, who was apparently weighed down by the "care of all the churches" would write a letter to a church with which he had had no connection. It would seem, therefore, that the "letter" is merely a literary device for setting forth the views of the writer; it is difficult to imagine the practical Paul using any such device.

(5) Some statements made in the present "letter" are inconsistent with if not directly contrary to statements made in the letters to the Galatians and the Corinthians. These will be noted separately, later.

§647. The salutation

1:1-7. Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God,

2 (Which he had promised afore by his prophets in the holy scriptures,)

3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

4 And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:

6 Among whom are ye also the called of Jesus Christ:

7 To all that be in Rome, beloved of God, called *to be* saints: Grace to you, and peace, from God our Father and the Lord Jesus Christ.

The reference in 1:2 to Jesus being the fulfilment of the predictions of the prophets shows that this verse was written not earlier than the writing of the gospel of Mark, the earliest product of the historization period. It was therefore not by Paul, because Paul was probably dead by that time and also because Paul's arguments in support of the pioneer Christian movement went back beyond the prophets to the pioneer Abraham; see ante §49. The statement in 1:3, "who was born of the seed of David

according to the flesh" was almost certainly written not earlier than the early chapters of Matthew which for the first time gave to the historized Jesus a genealogy; see ante §260.

Whether the statement in 1:4 in regard to the "resurrection from the dead" was meant to refer to a supposed historical fact or to the Pauline symbolism of the initiation ceremony is not clear, but it is probably the latter; see ante §21.

The phrase in 1:5, "obedience to the faith" shows a settled religious organization, not the pioneer movement for which Paul argues so ingeniously in the Galatian letter, and in which the watchword was "freedom," not "obedience."

§648. Expressions of thankfulness and hope

1:8-17. First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;

10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

12 That is, that I may be comforted together with you by the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

14 I am debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise.

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

16 For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

The phrase in 1:9 "without ceasing I make mention of you always in my prayers" shows the author to be much more meditative and devotional than the practical, hard headed Paul.

The expression in 1:14 "the Greeks and barbarians" would be used more naturally by a Greek than by a Jew

because "barbarians" was a term of reproach applied by Greeks to all non-Greeks; it is quite unlikely that it would be used by Paul who, like other Jews, divided the human race into two parts, Jews and Gentiles, i. e. non-Jews. Nor is it likely that Paul would have used the expression in 1:16 "to the Jew first and also to the Greek," because he would not have been willing to admit any such superiority of the Jews in the Christian organization as is apparently implied thereby.

The quotation in 1:17 is from Hab. 2:4: "Behold, his soul which is lifted up is not upright in him; but the just shall live by his faith." In Paul's letters, "faith" is used in contra-distinction to "works"—i. e. the observance of the Jewish ceremonial law,—and meant the complete and trustful and courageous acceptance of the Christian teachings, in the confidence of attaining thereby individual happiness and a new social order. Whether "faith" is used in any such sense in the present passage seems doubtful; were it not for the considerable amount of ethical teachings elsewhere in the "letter" one would be inclined to think that it meant merely the theologized and desiccated "faith" of a later epoch—a mere mental assent to some abstract dogma.

§649. Denunciation of idolatry, sexual irregularities and other offences

1:18-32. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

19 Because that which may be known of God is manifest in them; for God hath shewed *it* unto them.

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:

21 Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

22 Professing themselves to be wise, they became fools,

23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

24 Wherefore God also gave them up to uncleanness, through the lusts

of their own hearts, to dishonour their own bodies between themselves:

25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

28 And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

30 Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, covenantbreakers, without natural affection, implicable, unmerciful:

32 Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

The language of 1:20 in regard to the "creation of the world" and "his eternal power and Godhead" are not very different from expressions in the fourth gospel; there is nothing like them either in the synoptic gospels or in the letters to the Galatians and Corinthians.

In 1:23, 24, the author says that idolatry is the cause of sexual excesses and irregularities. This is in accord with and helps to explain why the writers of the synoptic gospels often used the fallen woman to symbolize the idolatrous Gentiles.

The list of offenses in 1:29-31 is not very different from Paul's list of "works of the flesh" in Gal. 5:19-21: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, simulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings and such like;" see ante §77. This tends to show that the author, though indulging in speculation quite foreign either to Paul or the synoptic writers, accepted substantially the Pauline ethics.

§650. "For wherein thou judgest, thou condemnest thyself"

2:1-3. Therefore, thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

2 But we are sure that the judg-

ment of God is according to truth against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

In 1:21-32 the author denounced those who were guilty of sexual vices though they "knew God" and "the judgment of God"—i. e. though they knew that the practices were wicked. In 2:1-3 the denunciation is aimed at those who not only are conscious of guilt but who have been condemning others for the same offences. Apparently the author does not have in mind any particular persons, but in this passage and 2:19-23 post, is merely giving a little homily or sermon on the gospel text, "Judge not, that ye be not judged;" see Mt. 7:12; Mk. 4:24; Lu. 6:37, 38; see ante §§283, 197, 420. See also I Cor. 4:1-5; ante §99. See also post 14:13 where the text is applied to a different state of circumstances.

§651. "Glory and honor and immortality, eternal life"

2:4-16. Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

5 But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

6 Who will render to every man according to his deeds:

7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

9 Tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile;

10 But glory, honour, and peace, to every man that worketh good; to the Jew first, and also to the Gentile:

11 For there is no respect of persons with God.

12 For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law;

13 (For not the hearers of the law *are* just before God, but the doers of the law shall be justified.

14 For when the Gentiles, which have not the law, do by nature the

things contained in the law, these, having not the law, are a law unto themselves:

15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and

their thoughts the mean while accusing or else excusing one another;)

16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

The assurance, in 2:7, that the righteous are to have "immortality, eternal life" shows that the author is looking forward, not to a new social order with the resurrection of the righteous dead that they may live another human life under ideal conditions, but to personal immortality, a doctrine taken over from Greek philosophy. The "judgment of God" referred to in 2:5, 16 is therefore not the judgment which was to be incidental to the establishment of a new social order but to the condemnation pronounced upon the physical death of the wicked.

The three verses, 2:13-15, are apparently a note by a copyist or editor which later found its way into the text.

§652. "Neither is that circumcision which is outward in the flesh"

2:17-29. Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,

18 And knowest *his* will, and approve the things that are more excellent, being instructed out of the law;

19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

24 For the name of God is blasphemed among the Gentiles through you, as it is written.

25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore, if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

28 For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh:

29 But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.

3:1, 2. What advantage then hath the Jew? or what profit *is there* of circumcision?

2 Much every way: chiefly, because that unto them were committed the oracles of God.

The eight verses, 2:17-24, are a continuation of the short sermon against condemning others, which was begun in 2:1-3, applying it to Gentiles; the present passage applies it to Jews, especially in their condemnation of Gentiles.

In his letter to the Galatians Paul sought to prove that "in Christ Jesus (i. e. in the Christian organization) neither circumcision availeth anything nor uncircumcision, but a new creature;" see Gal. 5:6, 6:15. In 2:25-3:2 the present author is apparently trying to show that "circumcision verily profiteth;" but his arguments, in 2:28, 29, taken from Deut. 10:16, that the real circumcision is "of the heart, in the spirit and not in the letter;" and his contention in 2:26, 27 that uncircumcision which keeps the righteousness of the law is preferable to circumcision that transgresses the law, both lead him to the opposite conclusion.

When Paul spoke of the law, he usually referred to the ceremonial part of the Jewish law; in 2:25-27 the author is obviously referring to the ethical part of the law. In 3:1 he asks "what advantages then has the Jew? or what profit is there of circumcision?" but he answers only the first part of the question, not the second.

Taken in connection with the later chapters, 9-11, the point in 3:2 is that if the Jews should ultimately accept Christianity, they will have such an advantage over the Gentiles because of their rich religious heritage that they may regain control of the Christian organization unless the Gentiles make the most of their opportunities.

§653. "For what if some did not believe?"

3:3-8. For what if some did not believe? shall their unbelief make the faith of God without effect?

4 God forbid: yea, let God be true, but every man a liar; as it is written. That thou mightest be jus-

tified in thy sayings, and mightest overcome when thou art judged.

5 But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man)

6 God forbid: for then how shall God judge the world?

7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

8 And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

The substance of 3:3, 4 is that even if some of the Jews did reject Christianity, this does not necessarily mean that the Jews can not later accept it. Even if they had all rejected it, the way will always remain open for their later acceptance, because the fundamental principles of the universe do not change and there will always be the opportunity for either Gentiles or Jews to adjust themselves thereto by the acceptance of Christian teachings. The reference in 3:4 is to Ps. 5:4: "Against thee, thee only have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest and be clear when thou judgest;" the meaning is, apparently, that men's unrighteousness serves a useful purpose in bringing out into bold relief the righteousness of God, i. e. of the fundamental and eternal principles of the universe.

In 3:5 the author states the question which he thinks will occur at once to the reader: if unrighteousness serves such a useful purpose, why should the unrighteous man be punished? In 3:6 he answers this with an emphatic negative; even though wickedness might in a broad sense serve a useful purpose, it is not sufficiently useful to justify its going unpunished, because it is essential in the very nature of things that discrimination should be made between righteousness and unrighteousness, else there would be no incentive to follow one and avoid the other.

In 3:7, 8 the author states in different language, the same question as the one in 3:6, with the emphatic negative appearing in the last phrase of 3:8 "whose damnation

is just;" i. e. those who falsely charge that the author—or perhaps Christians generally—do evil intentionally that good may come of it, are rightly condemned for making such a slanderous accusation. Such a charge probably arose because of the Christian repudiation of the Jewish ceremonial law which was, in the eyes of the orthodox Jew, inseparably connected with ethical conduct.

§654. "There is none righteous, no, not one"

3:9-18. What then? are we better *than they*? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

10 As it is written, There is none righteous, no, not one:

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

13 Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips:

14 Whose mouth *is* full of cursing and bitterness:

15 Their feet *are* swift to shed blood:

16 Destruction and misery *are* in their ways:

17 And the way of peace have they not known:

18 There is no fear of God before their eyes.

Since the author has been discussing the shortcomings of the Jews in rejecting Christianity and in making false and slanderous charges against Christians, the "they" in the first part of 3:9 would naturally refer to the Jews and therefore the "we" in the same passage would refer to Gentiles; this corroborates the suggestion made ante §648 that the author was a Greek. This is, of course, inconsistent with later parts of the letter where the author speaks of himself as Paul and as a Jew; following these later passages, some of the recent translations of the New Testament added the word "Jews" after "we," making the phrase read: "Are we Jews better than they?"—a clear break in the logical sequence.

The substance of 3:9-18 is that although the Jews have been guilty of unrighteousness, the Gentiles are no better. This is the converse of the position taken in the letters to the Galatians and Corinthians and in the gos-

pels, especially the gospel of John; there the argument was that although the Gentiles were sinful, so were the Jews. But instead of appealing to fairminded observation and judgment, he seeks to prove his case by pessimistic passages from the Hebrew scriptures, quoting from Psalms 14, 53, 9 and 140 and from Is. 59 to establish the utter depravity of all men, thus placing both Gentiles and Jews upon a very low ethical level. It is impossible to imagine such a passage of cynicism and pessimism coming from the pen of Paul, the hopeful, optimistic writer of the Galatian and Corinthian letters, who risked his life in order to spread the joyful message of Christianity.

§655. "Being justified freely by his grace"

3:19-26. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God which is by faith of Jesus Christ

unto all and upon all them that believe; for there is no difference:

23 For all have sinned, and come short of the glory of God;

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26 To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

In 3:19, 20 is another instance of stating result as if it had been purpose. The substance of the two verses is that the result of the Jewish law was a negative one, stopping all progress, creating moral delinquency and a consciousness thereof, but unable to show the way to happiness. In contrast to this the author in 3:21-30 states the achievements of the Christian teachings ("righteousness of God without the law") which is in no way dependent upon the Jewish law but "is witnessed by the law and the prophets;" i. e. the truth of the Christian teachings is

proved by the writings of the prophets and the ethical part of the Jewish law.

The contrast between the restrictions and futility of the Jewish ceremonial law and the joy and freedom which came from accepting and following the Christian teachings was a favorite topic of Paul in his Galatian and Corinthian letters; and in order to express this contrast forcibly he frequently used the word "grace" to indicate the great good fortune of the Christians in thus being able to achieve a permanent happiness which the Jew was unable to secure through the burdensome observance of the Jewish law. The word "grace" in 3:24 is apparently used in a similar meaning.

In 3:25, 26 is still another illustration of stating result in terms of purpose, in speculative rather than in symbolical language. The meaning is that the result of the development of the Christian organization and its teachings has been to show mankind a way to escape sin and achieve righteousness and happiness by the thoroughgoing acceptance and practice of those teachings.

§656. "Where is boasting then?"

3:27, 28. Where *is* boasting then? It is excluded. By what law? of works? Nay; but by the law of faith.

28 Therefore we conclude that a man is justified by faith without the deeds of the law.

The argument in 3:27 is that although boasting about the observance of their law was common among the Jews, especially the Pharisees, there was no place for boasting among Christians; there is nothing over which to boast because all that one needs to do is to accept and practice the Christian teachings of Kindliness, Humility, Courage and Fairmindedness; from this happiness and righteousness will follow as a necessary and inevitable result. Observing the Jewish law involved considerable physical effort; the acceptance of Christianity did not directly and

necessarily involve any. Therefore happiness and righteousness through becoming a Christian is, relatively, a gift, requiring no physical effort and thus providing nothing about which to boast.

§657. "Yea, we establish the law"

3:29-31. *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also: 30 Seeing *it is* one God, which shall justify the circumcision by

faith, and uncircumcision through faith.

31 Do we then make void the law through faith? God forbid: yea, we establish the law.

In 3:29, 30 the author says that both Jews and Gentiles are justified only through faith—i. e. they reach happiness and righteousness only through the acceptance and practice of the Christian teachings. If that is true, he asks in 3:31a, of what value is the Jewish law? The only possible answer to this is that the observance of the mechanical, non-ethical ceremonial part of the law is of no value; the only part that has any value is the ethical part, out of which Christianity was largely developed. Hence, in giving the emphatic answer in 3:31b, "We establish the law" the author must have meant the moral and ethical principles of the Jewish law.

§658. Abraham the spiritual father of both Jews and Gentiles

4:1-25. What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

2 For if Abraham were justified by works, he hath *whereof* to glory; but not before God.

3 For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness.

4 Now to him that worketh is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

6 Even as David also describeth

the blessedness of the man, unto whom God imputeth righteousness without works,

7 *Saying*, Blessed are they whose iniquities are forgiven, and whose sins are covered.

8 Blessed is the man to whom the Lord will not impute sin.

9 *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

13 For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.

14 For if they which are of the law be heirs, faith *is* made void, and the promise made of none effect:

15 Because the law worketh wrath: for where no law is, *there* is no transgression.

16 Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

17 (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were:

18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

19 And being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb:

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

21 And being fully persuaded, that what he had promised, he was able also to perform.

22 And therefore it was imputed to him for righteousness.

23 Now it was not written for his sake alone, that it was imputed to him;

24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

25 Who was delivered for our offences, and was raised again for our justification.

5:12-21. And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

13 For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.

14 For if they which are of the law *be* heirs, faith *is* made void, and the promise made of none effect:

15 Because the law worketh wrath: for where no law is, *there* is no transgression.

16 Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

17 (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were:

18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

19 And being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb:

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

21 And being fully persuaded, that what he had promised, he was able also to perform.

The argument in this chapter is substantially the same as that of Paul in the third chapter of the Galatian letter; that the real sons of Abraham are those that had the faith and confidence and courage of Abraham; see ante §§49, 71. But the emphasis upon and the apparently literal belief in the story of the miraculous birth of Isaac, in 4:18-21, seems entirely inconsistent with the attitude of Paul, who impliedly asserted, in I Cor. 1:22 that Christianity was in no way based upon miracle; see ante §91; it is also inconsistent with the attitude of the writers of the synoptic gospels who represent Jesus emphatically denouncing as idolatrous the Jewish demand for miracle; ante §§213, 321, 454. And the statement, in 4:22, that Abraham's belief in the promise of the miraculous birth of a son "was imputed to him for righteousness," raises the very natural query as to whether the author himself may have regarded as a literal fact and not symbolism the resurrection of Jesus to which he refers in 4:24, 25. If so, it tends to show that at the time this passage was written Christianity had already gone a considerable distance toward that condition of decadence which it had reached when Acts was written. The notion that the literal, physical death of a historical personage could have a magical influence and effect upon the destiny of others, is a concept that was entirely unknown to the author of the Galatian and the Corinthian letters.

§659. "Christ died for the ungodly"

5:1-11. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3 And not only so, but we glory in tribulations also; knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope:

5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

6 For when we were yet without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8 But God commendeth his love

toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the

death of his Son; much more, being reconciled, we shall be saved by his life.

11 And not only *so*, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

In this passage there is further evidence that the dignified and significant symbolism of Paul's letters has been displaced, either wholly or partially, by miracle and magic. For example, in 5:6, 9-11, the reference is apparently not to the symbolism of the initiation ceremony of the crucifixion, but to a supposed historical event which is said to have the magical effect of "saving from wrath"—a part of the basis for that highly speculative theological doctrine of the atonement which has been for centuries a serious obstacle to the wholesome development and progress of organized Christianity.

§660. "As by one man's disobedience many were made sinners"

5:12-21. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

13 (For until the law sin was in the world: but sin is not imputed when there is no law.

14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

15 But not as the offence, so also *is* the free gift: for if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.

16 And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

18 Therefore, as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life.

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Paul often pointed out the deadening effect of the Jewish ceremonial law in contrast to the invigorating and vitalizing results of the acceptance and practice of the Christian teachings, sometimes using therefor the terms "death" and "life" in an obviously figurative sense. For example in Gal. 3:21: "for if there had been a law given which could have given life, verily righteousness should have been by the law;" and II Cor. 3:7, 8: "But if the ministration of death, written and engraved in stones was glorious . . . which glory was to be done away; how shall not the ministration of the spirit be more glorious?" See ante §§57, 126. The author of this passage uses similar phraseology, but apparently not in a figurative or symbolical but in a literal, magical sense. Instead of attributing the existence of unrighteousness to the futility of the Jewish law which merely made men conscious of sin without showing them a way to avoid it, he ascribes, in 5:12, the fact that all men have sinned—upon which he has insisted in 3:9-18—to the magical effect of the sin of Adam! The language might, however, have been used figuratively, the transgression of Adam merely symbolizing the inability of a man without the aid or even the knowledge of Christian teachings, to achieve righteousness and happiness.

Similarly, in 5:19 he imputes efficacy to "the obedience of one" in "making many righteous." If by "the obedience of one" he meant the heroic efforts and struggles of the early Christian organization to discover and develop the Christian teachings, the sentence is rational and full of meaning. But if it is meant literally then he is again attributing magical effect to a supposed historical fact—about as far from Paul's conception of Christianity as can well be imagined; see, for example, Gal. 6:5 where Paul insists that "every man shall bear his own burden;" see ante §81.

The second part of 5:20: "where sin abounded, grace did much more abound" is probably the author's way of saying that Christianity was capable of dealing with any degree of unrighteousness. It is reminiscent of Luke's story of the anointing of Jesus by the courtesan in the house of Simon the Pharisee; in Lu. 7:47 Jesus is represented as saying to Simon: "Her sins, which are many, are forgiven, for she loved much," see ante §425.

§661. "Shall we continue in sin, that grace may abound?"

6:1-14. What shall we say then? Shall we continue in sin, that grace may abound?

2 God forbid. How shall we, that are dead to sin, live any longer therein?

3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his* resurrection:

6 Knowing this, that our old man is crucified with *him* that the body of sin might be destroyed, that henceforth we should not serve sin.

7 For he that is dead is freed from sin.

8 Now if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God.

14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

If, in 5:6, 8, 9 ante the author was speaking literally when he said "Christ died for us" and that "we shall be saved from wrath through him," then the question raised in 6:1 is this: "If Christ died for sinners and thereby made them righteous, of what use is it to avoid sin?" The answer is an emphatic negative, but without any reasoning to support it; and from that day till this no reasoning has been found for such an answer. If we live in a world of magic, of what use is effort?

But if, in 5:6, 8, 9 ante the author was speaking symbolically of the death and resurrection of Jesus, then the question in 6:1 is: If sin, no matter how great, can be overcome by the acceptance and practice of the Christian teachings, why not sin as much as possible in order to show how effective Christianity is? To such a question the negative answer with its reasoning, in 6:2-14 is responsive; the language is almost certainly symbolic, the symbolism being that used in connection with the initiation ceremony. The substance of the answer is that it is unthinkable that any one who had once been freed from the bondage of unrighteousness by the acceptance and practice of the Christian teachings and had once experienced the joy and happiness resulting therefrom, could ever wish to return to his old way of life.

The meaning of 6:2, 3 is that the initiate's baptism was symbolical of his complete renunciation of everything inconsistent with the Christian teachings because the latter are "dead to," i. e. completely separated from, the former. In 6:4, the phrase "like as Christ was raised from the dead by the glory of the Father" is full of meaning if the reference is to the ceremonial resurrection which symbolized to the initiate the "newness of life" which he was to live thenceforth. The language of 6:5-8 is similar to that used by Paul in Gal. 2:20: "I am crucified with Christ;" in Gal. 5:24: "And they that are Christ's have crucified the flesh with the affections and lusts;" and in Gal. 6:14: "By whom the world is crucified unto me and I unto the world;" see ante §§43, 79, 85. Even the language of 6:9, 10 was probably used symbolically to refer to the eternal verity of the Christian teachings which have been proved to be true by the sacrifices and sufferings of the early Christian prophets.

On the initiation ceremony which is the basis of much of the language of this passage, see ante §21 and post §§892, 893.

§662. "For the wages of sin is death"

6:15-23. What then? shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

18 Being then made free from sin, ye became the servants of righteousness.

19 I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your

members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

20 For when ye were the servants of sin, ye were free from righteousness.

21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

This passage continues the reasoning of the previous passage and is quite in harmony with the argument of Paul in the Galatian letter, except that in 6:23b the author has probably in mind not only the real happiness which Christianity brings to its followers in this life but also the doctrine of the immortality of the soul which Christianity gradually absorbed from Greek philosophy.

§663. The argument from the obligation of the wife and the freedom of the widow

7:1-6. Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

2 For the woman which hath a husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband.

3 So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.

5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.

The argument in this passage from the analogy of the freedom of a woman after the death of her husband is very similar to Paul's argument in Gal. 4:1-7, from the analogy of the freedom of a son after he reaches majority; see ante §§63-65.

The context shows that in this passage "the law" is used to indicate the ceremonial part of the Jewish law:

§664. "For the good that I would I do not"

7:7-25. What shall we say then? *Is the law sin?* God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead.

9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

10 And the commandment, which *was ordained* to life, I found *to be* unto death.

11 For sin, taking occasion by the commandment, deceived me, and by it slew *me*.

12 Wherefore the law *is* holy, and the commandment holy, and just, and good.

13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

14 For we know that the law is spiritual: but I am carnal, sold under sin.

15 For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I consent unto the law that *it is* good.

17 Now then it is no more I that do it, but sin that dwelleth in me.

18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not.

19 For the good that I would, I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that, when I would do good, evil is present with me.

22 For I delight in the law of God after the inward man:

23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24 O wretched man that I am! who shall deliver me from the body of this death?

25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

In 7:7 the question is put, if the effect of observing the Jewish ceremonial law is death as compared to the vitalizing effect of accepting the Christian teachings, then is not the law sinful? This is substantially like the ques-

tion put by Paul in Gal. 3:21: "Is the law then against the promises of God?" Paul's answer to that question, in Gal. 3:21-26, was that the law was not "against the promises" but it was merely immature, imperfect and therefore unable to point the way to happiness and righteousness; see ante §§57-60. The answer given by the author of the present passage, in 7:7-11, to his question, "Is the law sin," is substantially the same as the answer of Paul. But the author of the Galatian letter would certainly not have been willing to agree with 7:12, that "the law is holy and the commandment holy, just and good" or with 7:14 that "the law is spiritual" unless the statements were carefully limited in their application to the ethical part of the Jewish law.

In 7:7, 13 the author points out that the effect of the Jewish law, with its well meant but negative and lifeless commands was to emphasize sin all the more by calling attention to it without giving any help to overcome it—a well settled truth in the field of human behavior. The same truth is expressed in 7:15—merely fixing one's mind on a negation does not help to remove the negation but fixes it all the more firmly in one's mind; just as a bicyclist who looks at an obstruction in the highway is more likely to collide with it than if he looked at the unobstructed part of the way.

The argument in 7:16-25 is substantially a repetition of that in 7:7-15, pointing out that mere knowledge of the difference between righteousness and unrighteousness and being convinced intellectually that it is desirable to live righteously are ineffective to bring that happiness and righteousness which is achieved by the acceptance and practice of the Christian teachings. It is, of course, possible that the author in 7:24, 25 may have in mind a magical deliverance; if so, that part of the passage is inconsistent with the position of Paul.

§665. "If ye live after the flesh, ye shall die"

8:1-17. *There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit.

6 For to be carnally minded *is* death; but to be spiritually minded *is* life and peace.

7 Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be.

8 So then they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10 And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness.

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

14 For as many as are led by the Spirit of God, they are the sons of God.

15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

16 The Spirit itself beareth witness with our spirit, that we are the children of God:

17 And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

The entire passage may have been meant to be interpreted symbolically; the language used with its contrasts between "the flesh" and "the spirit" is very similar to that of Paul in Gal. 3:3: "Having begun in the spirit, are ye now made perfect by the flesh?" and Gal. 5:16: "Walk in the spirit and ye shall not fulfill the lust of the flesh;" see ante §§46, 77.

The phrase in 8:3: "God sending his own son in the likeness of sinful flesh" does not necessarily refer to one historical character; the "son" might have been meant to symbolize the Christian organization whose teachings "condemned sin in the flesh." By the "righteousness of

the law," in 8:4, the author meant the righteousness which the Jewish law tried, but unsuccessfully, to bring about in those who observed it.

In 8:10 "Christ" is obviously used as a symbol of the Christian teachings and the Christian spirit. The meaning of 8:9-11 is that the acceptance and practice of the Christian teachings will at once give vivacity and happiness to the spirit and thereby enable one to suppress unrighteous desires and ultimately bring about harmony between the spirit and the desires of the body. The language in 8:11 is more reasonably and naturally interpreted as a reference to a ceremonial than to a supposed historical resurrection.

The terms "die" and "live," in 8:12, 13, are shown by the context to symbolize a non-Christian and a Christian life respectively. The language in 8:14-17 is very similar to Gal. 4:6: "And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father;" see *ante* §65.

The reference in 8:17b is obviously to the initiation ceremony; see *ante* §21; post §§892, 893.

§666. "Waiting for the adoption, to-wit, the redemption of our body"

8:18-25. For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us.

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope;

21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that the whole creation groaneth and travaileth in pain together until now.

23 And not only *they*, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to-wit*, the redemption of our body.

24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

25 But if we *nope* for that we see not, *then* do we with patience wait for *it*.

In Paul's letters and the synoptic gospels there was a constant looking forward to the new social order in which the saints were to "manage the world." In the gospel of John this expectation was displaced by the hope of the immortality of the soul—the continuance of the individual personality after physical death; see also ante §651. The expectation in the present passage is the "redemption of our body"—i. e. the complete bringing of the body into harmony with the Christian teachings. This might seem to indicate that this passage was written after the hope for the new social order had faded, but before the hope for personal immortality had taken its place.

§667. "The spirit itself maketh intercession for us"

8:26-30. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

28 And we know that all things work together for good to them

that love God, to them who are the called according to *his* purpose.

29 For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.

30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

There is much in this passage which Paul would not have written: for example, in 8:26-27, the personification of the spirit and the statement that the "spirit itself [himself] maketh intercession for us." It is difficult, if not impossible, to interpret this as anything other than metaphysical speculation of the sort which Paul impliedly disclaimed in I Cor. 1:22; see ante §91.

Paul often wrote of those who were "called," the context showing that he had in mind not an arbitrary selection by some supernatural power but the natural selection which was made by the persons themselves, those who were ready for the Christian message accepting it and

those who were not ready rejecting it. In 8:29, 30 the author might have used the word "call" in the natural, Pauline sense; but if the verses are read in connection with 9:14-22 post, it seems more likely that he had in mind an arbitrary, pre-determined selection, and if so, it furnishes a clear proof text for those theologians who have contended for the speculative doctrine of predestination.

§668. "He that spared not his own son"

8:31-39. What shall we then say to these things? If God *be* for us, who *can be* against us?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect? *It is* God that justifieth.

34 Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from the love of Christ? *shall* tribulation,

or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors through him that loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Taken by itself it would not be difficult to put a rational interpretation upon 8:32, understanding "his own son" as a symbol of the Christian organization which underwent heroic struggles and persecutions in order to give its discoveries to the world. But the conception in 8:34 of Christ "at the right hand of God who also maketh intercession for us" must be classified as metaphysical speculation, not mere symbolism.

Similarly, a symbolic meaning may be imputed to 8:35, 36; no amount or degree of persecution can take away the happiness which comes to those who accept and practice the Christian teachings of Kindliness, Humility, Courage and Fairmindedness. But to attribute, in 8:37, "being conquerors" entirely to the fact that "he loved us"

without even mentioning the necessity for the acceptance of the Christian teachings, is not Pauline. And the same may be said of 8:38, 39, where the emphasis is placed entirely upon the "love of God" toward men, which is likely to involve considerable speculation, instead of the love of man toward God, i. e. appreciation of those fundamental social and religious truths that are at the basis of human society.

§669. The lament over Israel's rejection of Christianity in Chapters 9-11

In Paul's letters and in the gospel of Mark the antagonism expressed was toward the conservative Jewish Christians, who opposed the admission of Gentiles to the Christian organization unless they first became Jews; Paul referred to them as "false brethren" and in Mark they were represented symbolically by the cowardly, ambitious, selfish and stupid twelve disciples. With slight modification this antagonism appears in Matthew who adds to it the emphatic denunciation of the scribes and Pharisees. In Luke these antagonisms are both modified but a third is added, in his denunciation of the rich. By the time that John was written the hope of the new social order had faded; the chasm between the conservative Jewish Christian party and the liberal Christian party had widened, the former having apparently almost entirely disappeared, and the antagonism expressed is entirely toward "the Jews," the eleven disciples usually being represented as kindly, sympathetic, understanding friends of Jesus. In Acts the Jews are denounced for their opposition to the Christian organization and the disciples—especially Peter and John—are represented as heroes. The attitude of the author of the present "letter" is therefore entirely different from that of the author of any of the other books thus far discussed. His solicitude for the con-

version of the Jews shows that Christianity is no longer the pioneer movement that it was in the days of Paul; the Jews have now definitely rejected Christianity—except the small remnant mentioned in 11:5 post—and the author is lamenting it as an established fact. Hence Chapters 9-11 could not have been written by Paul, whose chief concern was to induce the conservative Jewish Christians to admit the Gentiles into the organization; the present chapters deal with a situation where the Gentiles are obviously in control of the Christian organization—a situation which could not have come into existence till many years after Paul's career had closed.

§670. "The elder shall serve the younger"

9:1-13. I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

2 That I have great heaviness and continual sorrow in my heart.

3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

4 Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

5 Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen.

6 Not as though the word of God hath taken none effect. For they *are* not all Israel, which *are* of Israel:

7 Neither, because they *are* the

seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called.

8 That is, They which *are* the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed.

9 For *this is* the word of promise, At this time will I come, and Sarah shall have a son.

10 And not only *this*; but when Rebecca also had conceived by one, *even* by our father Isaac.

11 (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

12 It was said unto her, The elder shall serve the younger.

13 As it is written, Jacob have I loved, but Esau have I hated.

The language here, as in most parts of the "letter," is that of a man of meditation and such as would not be used by Paul, who was a man of action, a zealous missionary and successful builder of Christian churches. The personification of the Christian spirit into the Holy Ghost represents an era much later than that of Paul. In 9:5 the

phrase "of whom as concerning the flesh, Christ came," might be interpreted rationally to refer to the fact that the early founders of the Nazarene sect and its successor, the Christian organization, were all Jews; but it might be interpreted as referring to a supposed historical character, taking literally the historization of Matthew and Luke.

The argument in 9:6-13 is based partly upon Gal. 4:22-31, where Paul contends that the real children of Isaac are not those who are physically descended from him, but those who have the same attitude of confidence and courage that characterized the life of Abraham; see ante §71. But the author of the present "letter" apparently justifies the fact that the Christian organization is in the control of the Gentiles (children of the promise) rather than of the Jews by the prediction to Rebecca that of her twin sons the "elder shall serve the younger."

§671. "Whom he will he hardeneth"

9:14-18. What shall we say then? *Is there unrighteousness with God?* God forbid.

15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

In order to justify the admission of Gentiles into the Christian organization upon an equal basis with the Jewish Christians, Matthew told, in Mt. 20:1-16, the parable of the laborers who were hired to work in a vineyard, those who were hired at the eleventh hour being paid as much as had been promised to those who had worked all day. If the story were taken literally it would be impossible to justify it economically—the action of the vineyard owner was arbitrary and unreasonable; but since allowing the Gentiles to come into the Christian organization did not

diminish the value of the Christian teachings to the conservative Jewish Christians, the parable is justifiable when taken symbolically, the late laborers representing Gentile and the early ones Jewish Christians. Unfortunately, however, Matthew, in Mt. 20:14, 15 represents the vineyard owner as refusing to justify his action: "Take that thine is and go thy way: I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good?" See ante §55. And in a similar way the author of the present passage states the preference of the Gentiles over the Jews in the Christian organization as an arbitrary, supernatural fiat that needs no reason to sustain it; and as authority therefor, quotes, in 9:15, 17, 18 passages from Ex. 33:19 and Ex. 9:16. Thus was developed the speculative doctrine of predestination which for centuries has held sway over a large part of organized Christianity.

§672. "Hath not the potter power over the clay?"

9:19-33. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus?

21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22 *What* if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction:

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

25 As he saith also in Osee, I will call them my people, which were

not my people; and her beloved, which was not beloved.

26 And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people; there shall they be called the children of the living God.

27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

28 For he will finish the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth.

29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrah.

30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

31 But Israel, which followed after

the law of righteousness, hath not attained to the law of righteousness.

32 Wherefore? Because *they sought* it not by faith, but as it were by the

works of the law. For they stumbled at that stumblingstone;

33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

In 9:19 the author states the question which he knows will be raised in the reader's mind. If it has been predestined who will and who will not accept Christianity, if there is no human choice possible, is such an arbitrarily-acting supernatural power righteous? The answer, in 9:19-21, is, to use a modern colloquialism, "it is none of our business;" if the supernatural does it, it must be right, however contrary to human conceptions of righteousness it may be! Such an argument would have shocked Paul and it should be equally shocking to every one else. Such has usually been the result of speculation based upon proof texts of scripture, especially where it is in regard to the "plans" or "purposes" of God.

The figure of the potter making whatever vessel he wishes out of the clay in his hand is based upon Jer. 18:1-12; in that passage Jeremiah, the greatest of the Hebrew prophets, used the figure for the very different and rational purpose of warning the Israelites that if they persisted in leading unrighteous lives they could not rely upon the favor or the promises of Jehovah.

The quotation in 9:25, 26 is from Hos. 2:23; that in 9:27 is from Is. 10:22. Since only a small number of his compatriots paid any heed to Isaiah's warnings and exhortations, he declared that only they, a "remnant", would be saved from the threatened destruction. The author of the present passage interprets the passage from Isaiah as a prediction that only a remnant—i. e. only a small proportion—of the Jews would accept Christianity. The quotation in 9:29 is from Is. 1:9; in that verse Isaiah declares that it was only the righteous remnant that saved Israel from destruction. The quotation in 9:33 is from Is. 28:16.

The reason given in 9:30-32 for the Christian organization being composed almost exclusively of Gentiles at the time that this passage was written is one which Paul might have approved. The Jews rejected Christianity because they were bound so closely by tradition to their ceremonial law and stumbled at the Christian requirement of humility and kindliness to Gentiles. Whether by "faith" the author meant—as Paul would have meant—the complete acceptance of the Christian teachings in confidence that they would bring individual happiness and a new social era, is not clear. The next chapter seems to show that he may have meant by "faith" merely mental assent to some speculative dogma.

§673. "With the heart man believeth unto righteousness"

10:1-11. Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record that they have a zeal of God, but not according to knowledge.

3 For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

4 For Christ is the end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend

into heaven? (that is, to bring Christ down *from above*.)

7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

8 But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach;

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11 For the Scripture saith, Whosoever believeth on him shall not be ashamed.

In 10:2, 3 the author attributes the Jews' rejection of Christianity to their ignorance! Contrast with this the charge made against the early leaders of the Christian organization, that they were "unlearned and ignorant men." This tends to show that a considerable period of time has elapsed since the synoptic gospels; the Christian

organization is so settled and sure of itself that ignorance has come to mean ignorance of Christian teachings, not of the Jewish law.

The reference in 10:5 is to Lev. 18:5: "Ye shall therefore keep my statutes and my judgments; which, if a man do, he shall live in them." The quotation in 10:6-8 which is contrasted with it, is from Deut. 30:11-14:

"For this commandment which I command thee this day, it is not hidden from thee. Neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it and do it? But the word is very nigh to thee, in thy mouth and in thy heart, that thou mayest do it."

The purpose of the passage in Deuteronomy was to assure the people that the Deuteronomic law was not too difficult for them to observe. The author of the present letter adapts this passage so as to give a similar assurance in regard to the Christian teachings. The phrases in parenthesis in 10:6, 7 were probably symbolical references to the Christian teachings; but they may have been merely the notes of some editor or copyist which later found their way into the text.

In 10:9 the author may have meant "the Lord Jesus" to symbolize the Christian teachings and the phrase "raised him from the dead" may have been a reference to the ceremonial resurrection of the initiation rites; if so, it is substantially the same symbolism which Paul used in the Galatian and Corinthian letters. The emphasis upon "believe in thine heart" would seem to fortify this interpretation and show that the author did not have in mind merely mental assent to some speculative dogma.

§674. "Whosoever shall call upon the name of the Lord"

10:12-21. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

13 For whosoever shall call upon the name of the Lord shall be saved.

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

17 So then faith *cometh* by hearing, and hearing by the word of God.

18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you.

20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

Superficially the phrase in 10:12, 13 "call upon the name of the Lord" sounds like a mechanical appeal of some sort, a resort to magic and incantation. But in 10:14, 15 it is pointed out that there can be no such "calling upon the name of the Lord" unless the people "believe" and they can not "believe" unless they are taught; so it seems that the phrase has no speculative or magical element but was meant to apply only to those who had been instructed in and had thoroughly accepted the Christian teachings. From such a viewpoint the four verses, 10:12-15 become rational and understandable.

The verse 10:13 is quoted from Joel 2:32: "And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." The quotation in 10:15 is from Is. 52:7: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth."

The quotation in 10:16 is from Is. 53:1; that in 10:18 is from Ps. 19:4; that in 10:19 is from Deut. 32:21; and that in 10:20, 21 is from Is. 65:1, 2. The meaning of 10:18-21 is that the Jews had every reasonable opportunity to accept Christianity but rejected it; while the Gentiles accepted it though their opportunity to accept it was very much less than that of the Jews.

§675. "At this present time also there is a remnant"

11:1-10. I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2 God hath not cast away his people which he foreknew. Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying,

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image* of Baal.

5 Even so then at this present time also there is a remnant according to the election of grace.

6 And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded

8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompense unto them:

10 Let their eyes be darkened, that they may not see, and bow down their back alway.

Turning from the fact of the Jews' rejection of Christianity, the author states the question which would naturally arise in the readers' mind, "Hath God cast away his people," i. e. is that rejection of Christianity final? In support of his emphatic negative, he recalls, in 11:3, the complaint of Elijah, as told in I Kings 19:10: "And he said, I have been very jealous for the Lord God of hosts; for the children of Israel have forsaken thy covenants, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away." And in 11:4 he quotes the answer to Elijah's complaint, as told in I Kings 19:18: "Yet I have

left me seven thousand in Israel, all the knees which have not bowed to Baal and every mouth which hath not kissed him." The author then proceeds, in 11:5, to apply the latter verse, not to Jews who have remained loyal to, but to those who have given up their ancestral religion, insisting that at the time he is writing there is a small proportion—a remnant—of Jews who have accepted Christianity. This shows that the "letter" must have been written so much later than the days of Paul that not more than an inconspicuous group of Jewish Christians were left.

The phrase in 11:5, "election by grace" has a magical speculative sound, but the author may be merely stating result in terms of supernatural purpose and intent. In 11:6 the contrast between "grace"—i. e. the joy and happiness and the light burden of Christianity, and the rigor and oppression and the heavy burden of the "works" of the Jewish ceremonial law, is copied from Paul as well as the notion that the two are mutually exclusive. The quotation in 11:8 is from Is. 29:10 and Deut. 29:4. That in 11:9, 10 is from Ps. 69:22, 23.

§675. "What shall the receiving of them be but life from the dead?"

11:11-15. I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy.

12 Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness?

13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

14 If by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiving of *them be*, but life from the dead?

The rejection of Christianity by the Jews was partly the cause and partly the result of the acceptance of it by the Gentiles. But the author is not satisfied with such a prosaic view of the situation. He insists that it is all a

part of the supernatural purpose. Their rejection of Christianity has resulted in the Gentiles becoming Christians and their being in control of the Christian organization; this in turn will cause the Jews to become jealous and they will ultimately accept Christianity and thus add enormously to the power and prestige of the Christian organization and bring new life to the Jews.

The purpose of 11:13 is to persuade the reader that it is really Paul who wrote this "letter." This and similar passages in other parts of the "letter" are reminiscent of Ophelia's comment while she was witnessing the display of affection of the player queen toward her husband—"The lady doth protest too much, methinks." Such passages as 11:13 are entirely lacking in the Galatian and Corinthian letters.

§677. The figure of the grafted olive branch

11:16-24. For if the firstfruit *be* holy, the lump is also *holy*: and if the root *be* holy, so *are* the branches.

17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be grafted in.

20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.

24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree; how much more shall these, which be the natural *branches*, be grafted into their own olive tree?

The substance of this passage is a warning to the Gentile Christians not to be too sure of themselves and of their ability to continue in control of the Christian organization; because if they should cease to be loyal to the Christian teachings they will lose that control and

the Jews will regain it. In 11:24 the author points out that this is all the more likely to happen because Christianity is, after all, a development from the best elements of Judaism.

§678. "And so all Israel shall be saved"

11:25-27. For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:
27 For this is my covenant unto them, when I shall take away their sins.

In 11:25 the author again insists that it was a part of the supernatural purpose that the Jews should temporarily reject Christianity until all the Gentiles should come in. Upon what a shoreless sea does one embark when he begins to speculate about the purposes of the supernatural!

The quotation in 11:26, 27 is from Is. 59:20, 21 but considerably modified:

And the Redeemer shall come in Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; My spirit is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.

It is hardly necessary to say that what the author of that passage had in mind was something which he expected to happen within a very few years, not some three or four centuries later.

§679. "How unsearchable are his judgments"

11:28-36. As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes.

29 For the gifts and calling of God *are* without repentance.

30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

32 For God hath concluded them all in unbelief, that he might have mercy upon all.

33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!

34 For who hath known the mind of the Lord? or who hath been his counsellor?

35 Or who hath first given to him, and it shall be recompensed unto him again?

36 For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

The argument in 11:29 is that the Jews must at some time accept Christianity because the promises of God can not possibly be broken.

In 11:30, 31 the author points out how in the course of time the positions of the Jews and Gentiles have been reversed; in 11:32 he attributes this to the supernatural purpose that all—both Jews and Gentiles—should at some time be “unbelievers” in order that “he might have mercy upon all”!

In order to appreciate the effect upon Christianity of injecting speculation into it, contrast the phrase in 11:33, “how unsearchable are his judgments and his ways past finding out,” with such passages in the synoptic gospels as Mt. 7:7, 8: “Ask, and it shall be given you; seek and ye shall find; knock and it shall be opened unto you; For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened;” see ante §284.

§680. A chapter of ethical teachings.

12:1-21. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect will of God.

3 For I say, through the grace given unto me, to every man that is among you, not to think of *himself* more highly than he ought to think;

but to think soberly, according as God hath dealt to every man the measure of faith.

4 For as we have many members in one body, and all members have not the same office:

5 So we, *being* many, are one body in Christ, and every one members one of another.

6 Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith;

7 Or ministry, *let us wait* on our ministering; or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

9 *Let* love be without dissimulation. Abhor that which is evil; cleave to that which is good.

10 *Be* kindly affectioned one to another with brotherly love; in honour preferring one another;

11 Not slothful in business; fervent in spirit; serving the Lord;

12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

13 Distributing to the necessity of saints; given to hospitality.

14 Bless them which persecute you: bless, and curse not.

15 Rejoice with them that do rejoice, and weep with them that weep.

16 *Be* of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

17 Recompense to no man evil for evil. Provide things honest in the sight of all men.

18 If it be possible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord.

20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.

This entire chapter is in harmony with the ethical teachings in the Galatian and Corinthian letters and the gospels, but obviously represents a more settled organization than there was in those pioneer times. In 12:1, the author is pointing out the necessity of the thoroughgoing acceptance and practice of the Christian teachings. In 12:3 he is rephrasing the teaching of humility. In 12:4-8 he is exhorting to unity in much the same way that Paul did in I Cor. 12:4-31. If Jesus had been a historical character who taught as he is represented to have done in the gospels, it would seem that the author would certainly have quoted his sayings as authority for 12:14, 17, 20, and 21.

§681. "The powers that be are ordained of God"

13:1-7. Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he

beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

5 Wherefore *ye* must needs be subject, not only for wrath, but also for conscience' sake.

6 For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

7 Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour.

With this passage contrast I Cor. 6:1-8, wherein Paul reminds his readers that in the new social order" the saints are to judge (manage) the world" and exhorts them not to litigate in the heathen courts and thereby "set them to judge who are least esteemed in the church;" see ante §103. It is obvious that by the time the present passage was written the Christian organization had definitely given up its hope of establishing a new social order and was contenting itself with being merely a religious organization, finding its sphere of usefulness in inculcating a religious life in complete and permanent submission to "the powers that be."

§682. "Thou shalt love thy neighbor as thyself"

13:8-14. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself.

10 Love worketh no ill to his neighbour: therefore love *is* the fulfillment of the law.

11 And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed.

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying:

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

If Jesus had been a historical character it seems that the author would have certainly cited as authority for 13:9, 10 the saying attributed to Jesus in Mk. 12:31; ante §238.

If 13:11, 12 were found in the Galatian or Corinthian letters the context would show the reference to be to the

new social order. But in the present "letter" the author is looking forward, not to a new regime, but to the "redemption of our bodies," i. e. to the bringing of physical desires into complete harmony and subjection to the Christian teachings; see ante §666; and this is probably the reference here. This conclusion is fortified by the warning in 13:13 against "rioting, drunkenness, chambering and wantonness;" and by the exhortation in 13:14 to "make not provision for the flesh, to fulfil the lusts thereof."

§683. "One man esteemeth one day above another"

14:1-23. Him that is weak in the faith receive ye, *but* not to doubtful disputations.

2 For one believeth that he may eat all things: another, who is weak, eateth herbs.

3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

4 Who art thou that judgest another man's servant? to his own master he standeth or falleth; yea, he shall be holden up: for God is able to make him stand.

5 One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind.

6 He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

9 For to this end Christ both died, and rose, and revived, that he might

be Lord both of the dead and living.

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

11 For it is written, *As I live*, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 So then every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in *his* brother's way.

14 I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself; but to him that esteemeth any thing to be unclean, to him *it is* unclean.

15 But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

16 Let not then your good be evil spoken of:

17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

18 For he that in these things serveth Christ *is* acceptable to God, and approved of men.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20 For meat destroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence.

21 *It is* good neither to eat flesh, nor to drink wine, nor *any thing*

whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou faith? have *it* to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth.

23 And he that doubteth is damned if he eat, because *he eateth* not of faith: whatsoever *is* not of faith is sin.

The exhortation in 14:2, 3, 14-22, to be tolerant in regard to matters of eating or not eating and for the strong to be considerate of the overscrupulous, is quite in harmony with that of Paul, in I Cor. 8:4, 7-13; see ante §109. But in Gal. 4:10 Paul himself was not tolerant of those who "observed days and months and times (seasons) and years," because it meant the retention of part of the Jewish or Gentile sacrificial and ceremonial systems which he was anxious to have the pioneer Christian churches to renounce; see ante §67. The exhortation in 14:5, 6 to tolerate those who "esteem one day above another" shows that by the time those verses were written Christian ceremonial was developing in this direction.

In 14:17 is the only instance in which the term "kingdom of God" occurs in this "letter;" it apparently does not refer either to the Christian organization or to any expected new social order in which that organization was to be in control, but rather to the essence of Christianity itself.

To follow habitually and deliberately a course of conduct while doubtful as to whether it is morally right is likely to have a disintegrating effect upon one's character. This truth is expressed in somewhat extreme form in 14:23.

§684. "The reproaches of them that reproached thee fell on me"

15:1-13. We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

2 Let every one of us please *his* neighbour for *his* good to edification.

3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.

5 Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus:

6 That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ.

7 Wherefore receive ye one another, as Christ also received us, to the glory of God.

8 Now I say that Jesus Christ was a minister of the circumcision for

the truth of God, to confirm the promises *made* unto the fathers:

9 And that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

10 And again he saith, Rejoice, ye Gentiles, with his people.

11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.

12 And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

It is at least doubtful whether chapters 15 and 16 were part of the original "letter," because in some ancient manuscripts they are missing, except for the doxology in 16:25-27. It seems likely that the chapters were added later for the purpose of furnishing more evidence that the "letter" was written by Paul; see, especially, 15:15-29, post. The purpose of 15:1-3 was to make an easy transition from chapter 14 to the new "evidence."

Taken by itself the statement in 15:3a tends to show that the author thought of Christ as a historical character. But if this were true we would naturally expect, in 15:3b, the citing of some instance from the gospel story where he "pleased not himself;" instead, the author goes back to the sources of the gospel stories, namely, a passage from the Hebrew scriptures which was capable of being interpreted as a messianic prediction. So the author of this verse, like the writers of the gospels, evidently thought of Jesus, not as a historical personage, but as a historized dramatic character.

The quotation in 15:9 is from Ps. 18:49; that in 15:10 is from Deut. 32:43; that in 15:11 is from Ps. 107:1; and that in 15:12 is from Is. 11:10.

§685. Several references to incidents in Paul's career as related in his letters and in Acts

15:14-33. And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

21 But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

22 For which cause also I have been much hindered from coming to you.

23 But now having no more place in these parts, and having a great

desire these many years to come unto you;

24 Whosoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your *company*.

25 But now I go unto Jerusalem to minister unto the saints.

26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me;

31 That I may be delivered from them that do not believe in Judea; and that my service which I *have* for Jerusalem may be accepted of the saints;

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Now the God of peace *be* with you all. Amen.

The purpose of this passage is to make it appear as plausible as possible that Paul was the author of the "letter." In 15:15, 16 the author speaks of himself as "minister of Jesus Christ to the Gentiles." In 15:19 he says that he has preached the gospel "from Jerusalem and round about unto Illyricum," the basis of the statement being

probably the same tradition that was the basis of the account in Acts, rather than Paul's letters, because nowhere does Paul say that he preached at Jerusalem. The statement in 15:20 that it was his "aim so to preach the gospel, not where Christ was already named" is inconsistent with the account in Acts but based upon Paul's statements of independence in his letters, especially Gal. 1:12-2:19; see ante §§28-42. The reference to the expected trip to Jerusalem with a contribution, in 15:25-27, is the most effective bit of evidence manufacturing because such an expected trip was mentioned by Paul in I Cor. 16:3, and in II Cor. 8:1-4; see ante §§121, 131. The hope expressed in 15:31 that he "may be delivered from them that are disobedient in Judea" is probably based upon the story of Paul's arrest in Jerusalem as told in Acts 21:17-23:29; see ante §§634-639.

§686. Personal greeting and doxology.

16:1-27. I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

3 Greet Priscilla and Aquila, my helpers in Christ Jesus:

4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise *greet* the church that is in their house. Salute my well beloved Epenetus, who is the first-fruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia, my kinsmen, and my fellow prisoners, who are of note among the apostles, who also were in Christ before me.

8 Greet Amplias, my beloved in the Lord.

9 Salute Urbane, our helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' *household*.

11 Salute Herodion my kinsman. Greet them that be of the *household* of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 Salute one another with a holy kiss. The churches of Christ salute you.

17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

19 For your obedience is come abroad unto all *men*. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.

21 Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22 I Tertius, who wrote *this* epistle, salute you in the Lord.

23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

24 The grace of our Lord Jesus Christ *be* with you all. Amen.

25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

26 But now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

27 To God only wise, *be* glory through Jesus Christ for ever. Amen.

In this chapter the author seeks to secure more plausibility for Pauline authorship by greetings in 16:4, 5 to Priscilla and Aquila and to "the church that is in their house." Aquila and Priscilla are mentioned by Paul in I Cor. 16:19, as sending salutations to the Corinthians: "Aquila and Priscilla salute you much in the Lord and the church that is in their house;" see ante §122. They are also mentioned as associated with Paul in Acts 18:1-3, 18: "After those things Paul departed from Athens, and came to Corinth. And found a certain Jew named Aquila, born in Pontius, lately come from Italy, with his wife, Priscilla . . . and came unto them. And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers, . . . And Paul after this tarried there yet a good while, and then took leave of his brethren, and sailed thence into Syria, and with him Aquila and Priscilla;" see ante §627.

CHAPTER XV

EPHESIANS

§687. Authorship of the "letter"

This "letter," like the "letter" to the Romans, purports to be written by Paul, who is here supposed to be imprisoned at some undisclosed place. Its ethical teachings are substantially in accord with those of Paul in his letters to the Galatians and Corinthians; but it was not written by Paul, for the following reasons:

(1) The style is entirely unlike that of Paul; instead of the short, concise sentences which come naturally from the pen of a practical man of affairs, the sentences are long and involved; for example, one sentence in the first chapter covers twelve verses--1:3-14.

(2) There are several passages which can not be interpreted as symbolism but must be classified as metaphysical speculation such as abounds in the gospel of John and occurs also in Romans.

(3) As in Romans there is no vivid expectation of a new social order; the pioneer stage of Christianity, during which the Galatian and Corinthian letters were written, seems to be past, though the affirmative evidence of that fact is less cogent than it is in Romans.

(4) No occasion appears for the writing or sending of such a "letter;" it seems rather to be a homily or discourse or essay put into the literary form of a letter and attributed to Paul in order to give it authority and prestige and influence in the Christian world. It was probably written earlier than Romans but certainly not earlier than the gospel of John.

§688. "In whom we have redemption"

1:1-14. Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

2 Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ:

4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved:

7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

8 Wherein he hath abounded toward us in all wisdom and prudence;

9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him:

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

12 That we should be to the praise of his glory, who first trusted in Christ.

13 In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise.

14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

The word "Christ" at the end of 1:3 is almost certainly used as a symbol for the Christian organization.

In 1:4-6, 11 the author, in using the terms "chosen before the foundation of the world" and "predestinated" may be merely stating result in terms of purpose; i. e. the Christian teachings are fundamental and eternal and of such a nature as to attract individuals like "us"—a natural process of selection. On the other hand, he may have meant a supernatural, arbitrary choice. If the latter, then it is a bit of speculation which is decidedly non-Pauline.

In Rom. 8:23 the "redemption of our body" was something which the author of that "letter" and his readers were expecting to happen in the future, the complete subjection of bodily desires to the requirements of the Chris-

tian teachings; see ante §666. In 1:7 the author of the present letter speaks of "redemption" as a present state, the context showing that he means the forgiveness of sins which was brought about by the acceptance and practice of the Christian teachings.

The early Christians were convinced that although the Christian teachings did not contain all the truth, yet they did sum up the essence of all the religious and ethical truth that had already been discovered. This is the reference in 1:10.

In 1:14 the word "redemption" is again used, this time with reference to something to be expected in the future, "the purchased possession," just what this means is not clear.

§689. "At his own right hand in the heavenly places".

1:15-23. Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 Cease not to give thanks for you, making mention of you in my prayers;

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19 And what is the exceeding

greatness of his power to us-ward who believe, according to the working of his mighty power,

20 Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly places,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

22 And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church,

23 Which is his body, the fulness of him that filleth all in all.

The first part of 1:20 can easily be given the same symbolic meaning that similar expressions have in Paul's letters; see ante Gal. 1:1, §24. The last part of 1:20, together with 1:21, 22 might also be interpreted symbolically to refer to the truth and validity of the Christian teachings as proved conclusively in human experience; if it can not be thus interpreted, it is another bit of metaphysical speculation which Paul would not have endorsed.

In 1:22, 23 the church is called the "body" of Christ. It is obvious that in such a phrase the term "Christ" is used, as it is constantly in the Pauline letters, as a symbol of the Christian organization and its teachings, and therefore his "body" is the Christian organization.

§690. The author reminds his Gentile Christian readers
of the great benefits they have received from
Christianity

2:1-22. And you *hath he quickened, who* were dead in trespasses and sins;

2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

4 But God, who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

6 And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus:

7 That in the ages to come he might shew the exceeding riches of his grace, in *his* kindness toward us, through Christ Jesus.

8 For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

9 Not of works, lest any man should boast.

10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

11 Wherefore remember, that *ye being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Cir-

cumcision in the flesh made by hands;

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

13 But now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ.

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*;

15 Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace;

16 And that he might reconcile both unto God in one body by the cross, having slain enmity thereby:

17 And came and preached peace to you which were afar off, and to them that were nigh.

18 For through him we both have access by one Spirit unto the Father.

19 Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God;

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*;

21 In whom all the building fitly framed together groweth unto a holy temple in the Lord:

22 In whom ye also are builded together for a habitation of God through the Spirit.

In 2:1, 5 are two of the many instances where "dead" is used in a figurative sense; here, to symbolize the lack of vitality of the Gentile religions which his "readers" had formerly professed; see ante §19.

The phrase "prince of the power of the air" in 2:2 is another reference to the Gentile religions; compare Paul's phrase in Gal. 4:9: "the weak and beggarly elements whereunto ye desire again to be in bondage;" see ante §66.

In 2:6 the phrase "made us sit together in heavenly places in Christ Jesus" is an obvious reference to the joy and happiness which resulted from accepting the Christian teachings; the phraseology is based upon the initiation drama; see ante §21. The use of "heavenly places" in this connection tends to show that in 1:20 ante the author used the same term in a symbolic sense and was not merely indulging in metaphysical speculation.

The author reminds his Gentile Christian readers, in 2:11, 12, of their deplorable condition before they accepted Christianity. In 2:14 the "wall of partition" is apparently that which formerly existed between Jews and Gentiles, but which was broken down by Christianity. The symbolism in 2:15, 16 seems clear enough, "Christ" being the symbol of the Christian organization which became a unit—"a new man", composed of both Jews and Gentiles, the former enmity between them being abolished by the acceptance of the Christian teachings.

At the time this chapter was written the Christian organization seems to have been composed of both Jews and Gentiles; this would tend to show that this "letter" was written several years before the "letter" to the Romans, because when the latter was written the organization had come to be composed almost exclusively of Gentiles; see ante §§646, 678.

§691. "For this cause, I, Paul"

3:1-12. For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:

3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words;

4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ,)

5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

6 That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel:

7 Whereof I was made a minister, according to the gift of the

grace of God given unto me by the effectual working of his power.

8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

9 And to make all *men* see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

10 To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God,

11 According to the eternal purpose which he purposed in Christ Jesus our Lord:

12 In whom we have boldness and access with confidence by the faith of him.

The obvious purpose of this passage is to help persuade the reader that the writer of the "letter" is really Paul by references to his other writings or supposed writings.

In 3:3 the "revelation" of which Paul "wrote afore in few words" was probably the vision of which Paul told some fourteen years after its occurrence, in II Cor. 12:2; see ante §135.

In Paul's letters and the synoptic gospels the comment was made several times that the efficacy of the simple Christian teachings of Kindliness, Humility, Courage and Fairmindedness in bringing human happiness to those who accepted them was a mystery that had been hidden from the "wise and prudent" and had been discovered by the simple minded who were willing to trust their own experience and observation and judgment; see I Cor. 1:19-21; Mt. 11:25; Lu. 10:21; ante §§90, 314, 448. The mystery referred to in 3:3-5 is explained in 3:6 to be that the Gentiles should be admitted into the Christian organization upon an equal basis with the Jews; this shows

that this passage was written long enough after the synoptic gospels for the admission of the Gentiles to have become received as an established fact and truth that needed no longer to be justified. The prophets referred to in 3:5 are shown by the context to be Christian, not Hebrew, prophets. If Jesus had been a historical character and the author of the teachings attributed to him in the gospels, what need would there be of prophets?

In 3:8 Paul is represented as saying that he is "less than the least of all the saints." It is likely that this is based upon a similar statement in I Cor. 15:9: "For I am least of all the apostles, that am not meet to be called an apostle, because I persecuted the church of God;" see post §828. That Paul did not write either verse is shown almost conclusively by the contrary attitude of self assertion and self-respect expressed in Gal. 1:1-2:14; I Cor. 11:1 and II Cor. 11:1-12:21; see ante §§24-38, 115, 133-136.

§692. "That Christ may dwell in your hearts by faith"

3:13-21. Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the whole family in heaven and earth is named,

16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

The "family" mentioned in 3:14, 15 is shown by the context to be the Christian organization, which took its name from the Greek word for messiah, christos.

The "Christ" in 3:17 is obviously not a historical character but the Christian teachings symbolized; the word

is used in a similar sense in the phrase "love of Christ" in 3:19—i. e. the love or kindness toward others which is one of the fundamentals of the Christian teachings.

§693. Exhortations to unity.

4:1-16. I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

2 With all lowliness and meekness, with longsuffering, forbearing one another in love;

3 Endeavouring to keep the unity of the Spirit in the bond of peace.

4 *There is* one body, and one Spirit, even as ye are called in one hope of your calling;

5 One Lord, one faith, one baptism,

6 One God and Father of all, who is above all, and through all, and in you all.

7 But unto every one of us is given grace according to the measure of the gift of Christ.

8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

11 And he gave some, apostles; and some, prophets, and some, evangelists; and some, pastors and teachers.

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

14 That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

15 But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ:

16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

The exhortation to unity in 4:3-7 is substantially like that of Paul in I Cor. 1:10-17; 3:3-10; see ante §§88, 96. The quotation in 4:8 is from Ps. 68:18. The two verses 4:9, 10, in parenthesis, are probably the speculative comment of some copyist which later found its way into the text.

The list of "gifts" in 4:11, 12 is similar to the lists given by Paul in I Cor. 12:10, 28, the term "evangelists" being apparently used as the equivalent of "workers of miracles;" see ante §117. In 4:13-16 the author points

out the analogy between the human body which is a unit with diverse parts, and the Christian organization which should also be a unit though composed of members with diverse gifts; this is almost certainly based upon and a summary of Paul's much longer discourse on this subject in I Cor. 12:12-27; see ante §117.

§694. Exhortations to personal purity, honesty, even temper and kindliness

4:17-32. This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20 But ye have not so learned Christ;

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus;

22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

23 And be renewed in the spirit of your mind;

24 And that ye put on the new man, which after God is created in righteousness and true holiness.

25 Wherefore putting away lying,

speaking every man truth with his neighbour: for we are members one of another.

26 Be ye angry, and sin not: let not the sun go down upon your wrath:

27 Neither give place to the devil.

28 Let him that stole steal no more; but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

30 And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

In 4:20 the word "Christ" is obviously used as a symbol for the Christian teachings; similarly, the word "Jesus," in 4:21.

In 4:30 the "Holy Spirit of God" is personified in much the same way as it is in the gospel of John. The second part of 4:30 is made clearer in the Twentieth Century New Testament: "for it was through that spirit that God sealed you as his, against the day of redemption." There is nothing in the context to show affirmatively that

"the day of redemption" means the new social order which was so vividly expected in the Pauline letters and the synoptic gospels, and it probably does not mean that; but what it does mean is as obscure as is the phrase "redemption of our purchased possession" in 1:14; see ante §688.

A clearer translation for 4:32b is that of Goodspeed: "just as God, through Christ (i. e. through the Christian teachings) has forgiven you."

§695. "Awake, thou that sleepest and arise from the dead"

5:1-21. Be ye therefore followers of God, as dear children;

2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

7 Be not ye therefore partakers with them.

8 For ye were sometime darkness, but now *are ye* light in the Lord: walk as children of light;

9 (For the fruit of the Spirit *is* in all goodness and righteousness and truth;)

10 Proving what is acceptable unto the Lord.

11 And have no fellowship with the unfruitful works of darkness, but rather reprove *them*.

12 For it is a shame even to speak of those things which are done of them in secret.

13 But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light.

14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

15 See then that ye walk circumspectly, not as fools, but as wise,

16 Redeeming the time, because the days are evil.

17 Wherefore be ye not unwise, but understanding what the will of the Lord *is*.

18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;

19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

21 Submitting yourselves one to another in the fear of God.

The phrase "sweet smelling savor" was frequently used literally in the Hebrew scriptures with reference to

the animal sacrifices offered to Jehovah; see, for example, Ex. 29: 18; Lev. 1:9, 13, 17; Num. 15:14. In II Cor. 2:15 Paul uses the phrase in a figurative sense with reference to the effect of his own work; see ante §125. In 5:2 it is also used figuratively, but with reference to the efforts and sacrifices of the entire Christian organization which were made in order to discover and develop the Christian teachings and make them available to all. The phrase "hath given himself for us" is similar to the conception in the fourth gospel of the omnipotent, omniscient Jesus who deliberately chooses to be crucified; the similarity tends to show that this passage was written at about the same time that John's gospel was produced and therefore several years after the writing of the synoptic gospels.

In 5:5 the phrase "kingdom of Christ and of God" does not seem to be suggestive of a vividly expected new social order but rather of a fairly well settled religious organization. This interpretation is corroborated by 5:19, 20, where there is no suggestion of the pioneer conditions of the days of Paul.

That which purports to be a quotation in 5:14 is probably based upon Is. 60:1: "Arise, shine; for thy light is come and the glory of the Lord is risen upon thee." Note that being "asleep" and being "dead" are used as synonymous, both being used figuratively to represent the state of the individual before he accepts the Christian teachings; see ante §19. That "Christ" in this verse is used to symbolize those teachings would seem too clear for argument.

§696. Admonitions to wives and husbands

5:22-33. Wives, submit yourselves unto your own husbands, as unto the Lord.

23 For the husband is the head of

the wife, even as Christ is the head of the church: and he is the Saviour of the body.

24 Therefore as the church is sub-

ject unto Christ, so *let* the wives *be* to their own husbands in every thing.

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

26 That he might sanctify and cleanse it with the washing of water by the word,

27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30 For we are members of his body, of his flesh, and of his bones.

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32 This is a great mystery; but I speak concerning Christ and the church.

33 Nevertheless, let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence *her* husband.

In I Cor. 7:1-16, Paul's advice to husbands and wives was colored by that vivid expectation of a new social order which is conspicuously absent from the present passage; see ante §106.

Paul had said, in I Cor. 14:34, 35, that women should keep silent in churches and he might, therefore, have endorsed the statement in 5:23 that "the husband is the head of the wife;" see ante §120. But it is interesting to note that although the relation of husband and wife was originally employed by the Hebrew prophets to denote the close relationship between Jehovah and Israel and was later employed by Christian prophets to denote a similar relationship between the Christian God and the Christian church, this latter symbolical relationship is urged, in 5:23 as a reason why wives should be subject to their husbands, and in 5:24-27, as a reason why husbands should love their wives. Thus to argue from symbolism back to reality partakes of the nature of metaphysical speculation which Paul impliedly repudiated in I Cor. 1:22; see ante §91.

In several places in the New Testament the church is spoken of as the "body of Christ"—quite understandable if "Christ" be interpreted as the symbol of the Christian organization and its teachings. In 5:28-31 the love

of Christ for his body, the church, is given as a reason for husbands loving their wives, who are their own flesh. In 5:32 the author speaks of the relation of Christ and his church as a "great mystery;" thus to speak of a very simple and patent symbolism shows that tendency toward mystification and metaphysical speculation which was characteristic of the times that produced the fourth gospel in order to satisfy the Greek demand for "philosophy."

§697. Exhortations to parents, children, masters and servants

6:1-9. Children, obey your parents in the Lord: for this is right.

2 Honour thy father and mother; which is the first commandment with promise;

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

5 Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

6 Not with eyeservice, as men-pleasers; but as the servants of Christ, doing the will of God from the heart;

7 With good will doing service, as to the Lord, and not to men:

8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he* be bond or free.

9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

This passage is such—both in contents and tone—as would naturally be addressed to settled Christian communities, and is in striking contrast to Paul's letters which were written to pioneer churches in expectation that a new social order would soon be established.

§698. The figure of the soldier in armor

6:10-24. Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against flesh and blood, but against princi-

palities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

15 And your feet shod with the preparation of the gospel of peace;

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

19 And for me, that utterance may be given unto me, that I may open

my mouth boldly, to make known the mystery of the gospel,

20 For which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak.

21 But that ye also may know my affairs, *and* how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.

23 Peace *be* to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

24 Grace *be* with all them that love our Lord Jesus Christ in sincerity. Amen.

The eight verses, 6:10-17, form one of the most frequently quoted and best known passages in the New Testament, the figure of the armored soldier being applied very skillfully to the warfare of one who accepts the Christian teachings of Kindliness, Humility, Courage and Fairmindedness.

Just what is meant, in 6:19, by "the mystery of the gospel" is not clear; perhaps it may be the same as in 3:3-6 ante; see ante §691.

In 6:20 is another attempt to make the reader believe that the author of the "letter" is Paul.

CHAPTER XVI

COLOSSIANS

§699. Authorship of the "letter"

The reasons for believing that Paul was not the author of the present essay which purports to be a "letter" are substantially the same as have been given in the case of Ephesians—see ante §687—but with the emphasis upon the large speculative element in the first two chapters. The "letter" was therefore probably written at about the same time as the gospel of John.

§700. Salutation and expressions of thankfulness

1:1-12. Paul, an apostle of Jesus Christ by the will of God, and Timothy *our* brother,

2 To the saints and faithful brethren in Christ which are at Colosse: Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

4 Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints,

5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

6 Which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth:

7 As ye also learned of Epaphras our dear fellow servant, who is for you a faithful minister of Christ;

8 Who also declared unto us your love in the Spirit.

9 For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

11 Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness;

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

Though the salutation in 1:1 purports to be made by Paul and Timothy, the phrase in 1:12 "hath made us meet to be partakers of the inheritance of the saints in light," would seem to indicate that the author of that verse was a fellow Gentile with his Gentile Christian readers.

§701. "Who is the image of the invisible God"

1:13-17. Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son:

14 In whom we have redemption through his blood, *even* the forgiveness of sins:

15 Who is the image of the invisible God, the firstborn of every creature:

16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

17 And he is before all things, and by him all things consist:

The phrase in 1:13, "the kingdom of his dear Son" apparently does not refer to the expected new social order which was designated in the synoptic gospels as the "kingdom of God" or "kingdom of Heaven," but merely to the Christian organization which seems to be in a fairly stable condition.

In 1:14 the term "redemption" is used in the sense of forgiveness of sins, just as it is in Eph. 1:7; see ante §688.

In 1:15 it is said that Jesus "is the image of the invisible God;" it would therefore seem that Jesus himself is invisible—i. e. a symbol.

The phraseology in 1:16, 17 is quite similar to the speculative language of the prologue to John's gospel, identifying the pre-existent Jesus with the Greek "logos," by which "were all things created in heaven and earth;" see ante §519.

§702. "That we may present every man perfect in Christ Jesus"

1:18-29. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence.

19 For it pleased the *Father* that in him should all fulness dwell;

20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

21 And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled

22 In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight:

23 If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and*

which was preached to every creature which is under heaven; whereof I Paul am made a minister;

24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;

26 *Even* the mystery which hath been hid from ages and from gen-

erations, but now is made manifest to his saints:

27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

In 1:18 there is a mixture of quite common symbolism, "he is the head of the body, the church," with speculation similar to that in 1:16, 17, ante.

The three verses, 1:20-22, consist of symbolism so highly elaborated as to have a speculative sound, but the meaning is fairly clear. The author is pointing out that through the efforts and sacrifices of the Nazarene and Christian leaders in discovering and developing the Christian teachings, a way was found to escape sin and to achieve righteousness and happiness through getting into harmony with the eternal principles that lie at the basis of all human relationships.

The statement in 1:23 that the gospel had been "preached to every creature which is under heaven" would seem to indicate a situation somewhat later than the comparatively pioneer days when Paul's work was being done.

One of the purposes of 1:23-29 is to persuade the readers that Paul is really the author of what they are reading.

The language of 1:24 is fanciful but apparently amounts merely to an expression of rejoicing over sufferings for the benefit of the church.

The word "mystery" in 1:26, 27, is apparently used in the same sense as in Eph. 3:3, see ante §690.

§703. "Buried with him in baptism"

2:1-12. For I would that ye knew what great conflict I have for you, and *for* them at Laodicea, and *for* as many as have not seen my face in the flesh;

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ;

3 In whom are hid all the treasures of wisdom and knowledge.

4 And this I say, lest any man should beguile you with enticing words.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.

6 As ye have therefore received Christ Jesus the Lord, *so* walk ye in him:

7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

9 For in him dwelleth all the fullness of the Godhead bodily.

10 And ye are complete in him, which is the head of all principality and power:

11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

12 Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

The meaning of 2:3 is that in the Christian teachings are comprehended all known ethical and religious truth.

In 2:5-7 the term "Christ" is obviously used as a symbol of Christian teachings; otherwise the three verses are meaningless.

Although the author has himself indulged in speculation and near speculation, he warns his readers against heathen "philosophy."

The language of 2:9, 10b is reminiscent of the speculation of the fourth gospel, but in 2:10a is a bit of common symbolism.

If by "circumcision of Christ" in 2:11 the author had in mind a supposed historical event, then he is using the language of magic, but it seems more likely that the language is symbolic, the reference being to the effect of the acceptance of the Christian teachings in bringing about the "cutting off" or destruction of bodily desires inconsistent therewith. The language in 2:12 is obviously

the symbolism based upon the initiation ceremony of baptism and resurrection; see ante §21. The verse is utterly meaningless if Jesus were regarded as a historical character.

§704. "Nailing it to his cross"

2:13-23. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them

16 Let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the sabbath days:

17 Which are a shadow of things to come; but the body is of Christ.

18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into

those things which he hath not seen, vainly puffed up by his fleshly mind,

19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,

21 (Touch not; taste not; handle not:

22 Which all are to perish with the using;) after the commandments and doctrines of men?

23 Which things have indeed a shew of wisdom in will-worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

The language of 2:14, 15 is even more elaborate symbolism than that in 1:20-22 ante. The meaning is substantially the same as that passage, namely, that the effect of the acceptance of Christianity was to afford an escape from sin, to bring about a triumph over wickedness and to relieve from the necessity of observing mechanical rites and ceremonies. The attitude toward the latter, as shown in 2:16, is like that of Paul in Gal. 4:10, and unlike that of the author of Rom. 14:5, 6; see ante §§67, 683.

In 2:18 there is another warning against speculation—"intruding into those things which he hath not seen;" there is also a specific warning against "voluntary humility and worshipping of angels" which tends to show that the Christian organization is now stable enough to

afford heresies, whereas in the days of Paul and the synoptic gospels there was just one highly important question—the admission of the Gentiles into the Christian organization. The warning against heresies is naturally followed, in 2:19, by an exhortation to unity, the common symbolism of the unity of the human body being used as a basis for analogical reasoning.

In 2:20-22 is another warning against the observance of mechanical rites and ceremonies and merely negative rules of conduct, connecting with 2:16 ante. The phrase in 2:23, “neglecting the body” obviously refers to ascetic practices; the last phrase of the verse is much better rendered by the American Revised Version: “but are not of any value against the indulgence of the flesh.”

§705. “Where Christ sitteth on the right hand of God”

3:1-4. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2 Set your affection on things above, not on things on the earth.

3 For ye are dead, and your life is hid with Christ in God.

4 When Christ, *who* is our life, shall appear, then shall ye also appear with him in glory.

The first phrase of 3:1 is without meaning when taken literally, and is evidently symbolism based upon the resurrection rite in the initiation ceremony; see ante §21. It seems, therefore, fair to assume that the last phrase of the verse, “where Christ sitteth on the right hand of God” is also meant not to be taken literally and therefore speculatively, but as a figurative way of referring to the proved truth of the Christian teachings.

Compare the language of 3:3 with that of Paul in Gal. 2:20: “I am crucified with Christ, nevertheless I live;” see ante §43.

If 3:4 occurred in the Galatian or Corinthian letters, it would naturally refer to the expected new social order; but such an interpretation of the verse here is contradicted

by the rest of the "letter." Just what the author had in mind is not clear; perhaps it is merely a bit of phraseology that has survived from a previous epoch, without adjusting it to new conditions.

§706. A list of sins and a list of Christian virtues

3:5-17. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

6 For which things' sake the wrath of God cometh on the children of disobedience:

7 In the which ye also walked sometime, when ye lived in them.

8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie not one to another, seeing that ye have put off the old man with his deeds;

10 And have put on the new *man*, which is renewed in knowledge after the image of him that created him:

11 Where there is neither Greek nor Jew, circumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all.

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering;

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do* ye.

14 And above all these things *put on* charity, which is the bond of perfectness.

15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

17 And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.

A list of sins from the Christian viewpoint is given in 3:5, 8, 9; and a list of Christian virtues is recited in 3:12-15. Both are in substantial accord with those given by Paul in Gal. 5:22, 23; see ante §78. The attitude of the author in 3:11 in regard to democracy in the Christian organization is also similar to that of Paul and somewhat different from that of the author of Romans who says repeatedly "to the Jews first and then to the Greek;" see ante Rom. 1:16; 2:9, 10, §§648, 651. The explanation is that by the time that Romans was written there were no Jews in the organization to be first and so the distinction was only historical and academic.

§707. Exhortations to wives, husbands, children, servants and masters

3:18-25. Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

19 Husbands, love *your* wives, and be not bitter against them.

20 Children, obey *your* parents in all things: for this is well pleasing unto the Lord.

21 Fathers, provoke not your children to anger, lest they be discouraged.

22 Servants, obey in all things *your* masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God:

23 And whatsoever ye do, do *it* heartily, as to the Lord, and not unto men;

24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

25 But he that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons.

4:1. Masters, give unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven.

The contents and tone of this and the previous passage show that there is no expectation of a new social order. The exhortations are substantially like those in Eph. 5:22-6:9; see ante §§696-698.

§708. Conclusion.

4:2-18. Continue in prayer, and watch in the same with thanksgiving;

3 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:

4 That I may make it manifest, as I ought to speak.

5 Walk in wisdom toward them that are without, redeeming the time.

6 Let your speech *be* always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

7 All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellow servant in the Lord:

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

9 With Onesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here.

10 Aristarchus my fellow prisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)

11 And Jesus, which is called Justus, who are of the circumcision. These only *are my* fellow workers unto the kingdom of God, which have been a comfort unto me.

12 Epaphras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis.

14 Luke, the beloved physician, and Demas, greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

16 And when this epistle is read among you, cause that it be read also

in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea.

17 And say to Archippus, Take heed to the ministry which thou hast

received in the Lord, that thou fulfil it.

18 The salutation by the hand of me Paul. Remember my bonds.

Grace *be* with you. Amen.

There is nothing in the context to show in what sense the word "mystery" is used; perhaps in the same sense as in 1:26, 27, and Eph. 3:3, ante; see §691.

The references, in 4:3, 18, to the writer's "bonds" are further attempts to persuade the readers that the "letter" is the work of Paul.

CHAPTER XVII

II THESSALONIANS

§709. Authorship of the letter

This letter purports to be by Paul, but is almost certainly not the product of his pen,

(1) Because a large proportion of the contents is either highly elaborate symbolism or speculation, and

(2) Because it contains such emphatic assurances that the persecutors of the saints will be destroyed.

§710. "In flaming fire taking vengeance on them that know not God"

1:1-12. Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ:

2 Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

4 So that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure:

5 *Which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:

6 Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you;

7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

11 Wherefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power:

12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

2:1-12. Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

2 That ye be not soon shaken in mind, or be troubled, neither by

spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

3 Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

5 Remember ye not, that, when I was yet with you, I told you these things?

6 And now ye know what withholdeth that he might be revealed in his time.

7 For the mystery of iniquity doth already work: only he who now

letteth *will let*, until he be taken out of the way.

8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

9 *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders,

10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion, that they should believe a lie:

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

In 1:5 the term "kingdom of God" is used, but the promise in 1:7-10 that "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and the warning in 2:1-4 that the "day of Christ shall not come" till "that man of sin be revealed," shows that the term "kingdom of God" was not used in the sense of a vividly expected new social order in which the saints were to manage the world, and that this passage was not written till long after Paul's career had closed. The emphasis upon vengeance in 1:6-10, 2:8 and the flat denial in 2:2 that "the day is at hand" are reminiscent of Acts and it seems likely that the letter was one of the last in the canon to be written; see ante §584. It may be that the language of 1:7-9 and 2:8 may have been used figuratively, but if so, the symbolism is not apparent; it seems more likely that the language was merely speculation. The ethical level of the passage is below that of any of the books in the canon except Acts and Revelation. The "son of perdition" referred to in 2:3, 4 may be the same as the beast in Rev. 13:18; see post §867.

§711. "Therefore, brethren, stand fast"

2:13-17. But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, stand fast, and hold the traditions which ye have

been taught, whether by word, or our epistle.

16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you in every good word and work.

The phrase "God hath chosen you from the beginning" in 2:13 is similar to Rom. 9:14-18; see ante §671.

The exhortation in 2:15, to "stand fast" is probably to be read with 1:4 ante, and therefore is a plea to stand firm in the midst of persecutions.

§712. Conclusion

3:1-18. Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as *it is* with you:

2 And that we may be delivered from unreasonable and wicked men; for all *men* have not faith.

3 But the Lord is faithful, who shall stablish you, and keep *you* from evil.

4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

5 And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

6 Now, we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;

8 Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

9 Not because we have not power, but to make ourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

13 But ye, brethren, be not weary in well doing.

14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

15 Yet count *him* not as an enemy, but admonish *him* as a brother.

16 Now the Lord of peace himself give you peace always by all means. The Lord *be* with you all.

17 The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

18 The grace of our Lord Jesus Christ *be* with you all. Amen.

The phrase in 3:5 "the patient waiting for Christ" is to be read in connection with 1:7-10 ante; see ante §710.

Compare the command, in 3:6, 11, 14, to "withdraw yourselves from every brother, that walketh disorderly," with Mt. 18:15-17, where it is commanded that "if thy brother trespass against thee" and "will not hear thee" and "shall neglect to hear the church, let him be unto thee as an heathen man and a publican;" see ante §349.

It is possible that the reason why those who were referred to in 3:10, 11 as "working not at all" were thus acting because they were expecting the "coming of our Lord Jesus Christ" but this is by no means certain. The assertion, in 3:8, that the author worked for his living while engaged in work as a Christian leader is based upon Paul's statements in II Cor. 12:16 (§136) and I Thess. 2:9 (§138) and is put in here to give an air of plausibility to the claim that Paul is the author of the letter. This is corroborated by the asseveration, in 3:17 that Paul is writing the salutation with his own hand "which is the token in every epistle;" the very insistence upon genuineness is enough to raise suspicions.

CHAPTER XVIII

I TIMOTHY

§713. Authorship of the letter

1:1, 2. Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, <i>which is our hope;</i>	2 Unto Timothy, <i>my own son in the faith: Grace, mercy, and peace, from God our Father, and Jesus Christ our Lord.</i>
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The letter purports to have been written by Paul and there are parts of it that he might have written; but taken as a whole, there are so many things in the letter that could not have been written by the author of Galatians that it seems that Paul did not write any of it, but that it has been attributed to him merely to gain for it the prestige and authority of Paul's name.

The parts which Paul could not have written will be discussed, as they occur, in the following sections.

§714. "Neither give heed to fables and endless genealogies"

1:3, 4. As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,	4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: <i>so do.</i>
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The reference, in 1:4, to "fables and endless genealogies" is almost certainly to the stories of the virgin birth and the genealogies of Jesus which are placed at the beginning of the gospels of Matthew and Luke. The author evidently objects strenuously to carrying the historization of Jesus as far as that, and thus takes substantially the position of the author of the gospel of John on that question. This would seem to indicate that this passage and probably the entire letter was written at about the time that the fourth gospel was produced.

§715. "But we know that the law is good"

1:5-11. Now the end of the commandment is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned:

6 From which some having swerved have turned aside unto vain jangling;

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

8 But we know that the law *is* good, if a man use it lawfully;

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the

ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

11 According to the glorious gospel of the blessed God, which was committed to my trust.

Superficially, 1:18 is similar to Rom. 7:12: "Wherefore the law is holy and the commandment holy and just and good." But the author of Romans was obviously referring to Jewish law—see ante §664—while in the present passage the context shows that the author has in mind a body of rules which had gradually been formulated for the government of Christian organizations; it is obviously not Roman law that he has in mind because it is difficult to imagine any of his readers "desiring to be teachers" of that highly detailed body of professional law or of the author being interested in such a phenomenon if it should have occurred.

The purpose of 1:5-11 is to point out the purely negative operation of any system of rules and to warn against "vain jangling" and contentions that are bound to result when considerable attention is given to such rules. Legal rules are valuable to conserve and protect that which society has already achieved, but they are powerless, in themselves, to do any affirmative, constructive work in any field. In the domain of ethics and religion, the important thing is "charity out of a pure heart, and of a good conscience and of faith unfeigned." The context seems to show that "faith" is probably used here in the early Christian sense of the complete acceptance of the Christian teachings in confidence that they will bring happiness,

and not in the later sense of a mere mental assent to some dessicated dogma.

§716. "Who was before a blasphemer"

1:12-20. And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief.

14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

15 This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them

which should hereafter believe on him to life everlasting.

17 Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

19 Holding faith and a good conscience; which some having put away, concerning faith have made shipwreck:

20 Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

Representing Paul, in 1:13, calling himself a "blasphemer" and in 1:15 the "chief of sinners," is inconsistent with the Galatian and Corinthian letters but is quite in harmony with the policy of the author of Acts who tried to bring Peter and Paul to the same level not merely by exalting Peter but also by debasing Paul; see ante §§593, 634.

The delivery over of Hymenaeus and Alexander to Satan, referred to in 1:20, is almost certainly based upon I Cor. 5:5: "To deliver such an one unto Satan for the destruction of the flesh;" see ante §102. It is probably inserted here as a bit of "evidence" to persuade the reader that the present letter was by the author of I Corinthians.

§717. "For kings and all that are in authority"

2:1-4. I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men;

2 For kings, and *for* all that are in authority; that we may lead a

quiet and peaceable life in all godliness and honesty.

3 For this *is* good and acceptable in the sight of God our Saviour;

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

This passage is quite in accord with Rom. 13:1-4 and was probably written at about the same time as that "letter;" see ante §681.

§718. "But I suffer not a woman to teach"

2:5-15. For *there* is one God, and one mediator between God and men, the man Christ Jesus;

6 Who gave himself a ransom for all, to be testified in due time.

7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* lie not,) a teacher of the Gentiles in faith and verity.

8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array;

10 But (which becometh women professing godliness) with good works.

11 Let the woman learn in silence with all subjection.

12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

13 For Adam was first formed, then Eve.

14 And Adam was not deceived, but the woman being deceived was in the transgression.

15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

The reference in 2:5 to "the man Christ Jesus" is like Acts 3:15; 4:10, and very different from Paul's letters. Another bit of evidence against the Pauline authorship is 2:7 where the readers are reminded who the author is; if Paul were the author there would be no need of such a reminder. The emphasis upon prayer, in 2:8, is also quite different from the Pauline letters and the synoptic gospels.

Judging from I Cor. 14:34, 35, Paul would probably have endorsed 2:12, but not the artificial reason given in 2:13, 14; that sounds much more like Rom. 5:14, and I Cor. 15:22, 45, neither of which was by Paul; see ante §§120, 660; post §§829, 831.

The assurance given to women, in 2:13, that they will come safely through child bearing "if they continue in faith and charity and holiness with sobriety" probably places too much emphasis upon the mental element and too little upon the observance of health rules to be certain of general indorsement today.

§719. Qualifications of bishops and deacons

3:1-15. This is a true saying, If a man desire the office of a bishop, he desireth a good work.

2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

4 One that ruleth well his own house, having his children in subjection with all gravity;

5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

8 Likewise *must* the deacons be grave, not double-tongued, not given

to much wine, not greedy of filthy lucre;

9 Holding the mystery of the faith in a pure conscience.

10 And let these also first be proved; then let them use the office of a deacon, being *found* blameless.

11 Even so *must their wives be* grave, not slanderers, sober, faithful in all things.

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly:

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

The fact that there was, and apparently had been for some time, a church organization sufficiently elaborate to have bishops and deacons, shows that this passage, at least, was written very late, probably even later than Acts. The only other references to bishops and deacons in the entire New Testament is in the salutation at the beginning of the letter to the Philippians, where it is almost certainly a later interpolation; and in I Titus 1:7; see ante §142 and post §740.

§720. "Great is the mystery of godliness"

3:16. And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels,

preached unto the Gentiles, believed on in the world, received up into glory.

This verse stands isolated, having no connection with what precedes or with what follows, and is probably a later insertion. Both its form and contents show that it

is an early product of that metaphysical speculation which in later centuries succeeded in formulating the Apostles', Nicene and Athanasian creeds.

§721. Warnings against false teachers

4:1-5. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

3 Forbidding to marry, and com-

manding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:

5 For it is sanctified by the word of God and prayer.

In I Cor. 7:7 Paul wrote: "For I would that all men were even as myself"—i. e. unmarried; and in I Cor. 8:13: "Wherefore if meat maketh my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." When the present passage was written, there were evidently some Christian teachers who laid great stress upon these verses and were advocating abstention from marriage and from the eating of meat. No doubt one of the reasons for attributing this letter to Paul was to overcome the effect of these verses and to combat the heretical teachings based thereon.

§722. "Refuse profane and old wives' fables"

4:6-11. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

7 But refuse profane and old wives' fables, and exercise thyself rather unto godliness.

8 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the

life that now is, and of that which is to come.

9 This is a faithful saying, and worthy of all acceptation.

10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

11 These things command and teach.

In 1:4 the author had warned against both the genealogies and the virgin birth stories; in 4:7 is apparently a

partial repetition of the warning. Note that the fables are called "profane"—probably an allusion to the heathen origin of the virgin birth stories; see ante §§261, 397. Note also that in 3:16 ante, the beginnings of a formal creed contain nothing about either the virgin birth or the descent of Jesus from David; see ante §720.

§723. Personal exhortations

4:12-16. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

13 Till I come, give attendance to reading, to exhortation, to doctrine.

14 Neglect not the gift that is in thee, which was given thee by

prophecy; with the laying on of the hands of the presbytery.

15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

The last word in 4:13 is better translated "teaching," as in the American Revised Version; so, the same word in 4:16.

The growth of Christian ritual is shown in 4:14, where the "gift" of Timothy, the supposed recipient of the letter is partly attributed to the "laying on of the hands of the presbytery." The last word of this phrase does not occur elsewhere in the New Testament—another indication of the late date at which this letter was written. Whether "presbytery" included at that time only the bishops or only deacons or the elder and more mature members of the particular Christian community, or by some combination of these three, has been answered differently by different sections of Christendom; there is nothing in the context to indicate its meaning.

§724. Advice on matters of church administration.

5:1-25. Rebuke not an elder, but entreat *him* as a father; *and* the younger men as brethren;

2 The elder women as mothers; the younger as sisters, with all purity.

3 Honour widows that are widows indeed.

4 But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.

5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

6 But she that liveth in pleasure is dead while she liveth.

7 And these things give in charge, that they may be blameless.

8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

9 Let not a widow be taken into the number under threescore years old, having been the wife of one man.

10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

12 Having damnation, because they have cast off their first faith.

13 And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

15 For some are already turned aside after Satan.

16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the world and doctrine.

18 For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.

19 Against an elder receive not an accusation, but before two or three witnesses.

20 Them that sin rebuke before all, that others also may fear.

21 I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

23 Drink no longer water, but use a little wine for thy stomach sake's and thine often infirmities.

24 Some men's sins are open beforehand, going before to judgment; and some *men* they follow after.

25 Likewise also the good works of *some* are manifest beforehand; and they that are otherwise cannot be hid.

In 5:6 is another illustration of the frequent use of "death" in a figurative sense, referring to the loss of personality or character instead of the dissolution of the body; see ante §19.

Notice in 5:8 the heavy emphasis laid upon the duty of each Christian to provide for those dependent upon him. Perhaps the purpose of such a verse was to combat the effect of various passages in the synoptic gospels, which, taken literally, might tend to weaken family ties. For example, Mt. 10:37: "He that loveth father or mother more than me is not worthy of me: and he that loveth

son or daughter more than me is not worthy of me." See also Mt. 8:21, 22; 12:46-49; ante §§293, 308, 323.

The phrase in 5:10, "if she have washed the saints' feet," shows that the church probably took literally and seriously the admonition in Jo. 13:14, "If I, then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet;" see ante §560.

In 5:17, 18 is an exhortation to have the Christian ministers properly paid. The passage is obviously based upon Paul's argument in I Cor. 9:9 (§110) and upon Lu. 10:7 (§445).

The direction in 5:20: "Them that sin rebuke before all that others also may fear," is one that is honored today in the breach rather than in the observance, even among those parts of Christendom that adhere most strongly to the verbal inspiration of Scripture.

The phrase in 5:22: "lay hands . . . on" was probably meant to refer to the selection of Christian ministers.

The admonition in 5:23 in regard to drinking of "a little wine for thy stomach's sake and thine often infirmities" has been quoted frequently in recent years as a proof text against the prohibition of alcoholic liquors.

§725. The duty of Christian servants to their Christian masters

6:1, 2. Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed.

2 And they that have believing

masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

It is clear from these two verses, that some—perhaps many—Christians at the time this letter was written, were slaves, and that there was some tendency for these Christian slaves to hold their Christian masters in contempt by reason of the democracy of the Christian organization. The author is here uttering an admonition against the cherishing of such an attitude.

§726. "Questions and strifes of words"

6:3, 4. If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

The warning here tends to show that there was a tendency for the ethical and religious spirit of Christianity to become displaced by metaphysical speculation, "questions and strifes of words."

§727. "The love of money is the root of all evil"

6:5-10. Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

6 But godliness with contentment is great gain.

7 For we brought nothing into *this* world, *and it is* certain we can carry nothing out.

8 And having food and raiment, let us be therewith content.

9 But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.

10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

The contents and tone of this passage show that the pioneer missionary days of Paul are past and that the author is here writing for a fairly well established and settled Christian community.

§728. A list of Christian virtues

6:11, 12. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

The list of Christian virtues given in 6:11 is similar to the earliest list of which we have any record, that given by Paul in Gal. 5:22, 23: "But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance;" see ante §78.

§729. "Who before Pontius Pilate"

6:13-16. I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession;

14 That thou keep *this* commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ:

15 Which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords;

16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom *be* honour and power everlasting. Amen.

The reference in 6:13b to Pontius Pilate is the only one in the entire New Testament outside of the gospels and Acts and tends to show a very late date for 6:13b, probably even later than the rest of the letter, because it might easily have been interpolated.

If 6:14 were in the Galatian or Corinthian letters the "appearing of our Lord Jesus Christ" would mean the establishment of the new social order; here it is obvious from the context that the author has no such meaning in mind. Perhaps the phrase was used merely for the purpose of persuading the readers that the letter was written by Paul.

§730. "That they may lay hold on eternal life"

6:17-21. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

18 That they do good, that they be rich in good works, ready to distribute, willing to communicate;

19 Laying up in store for themselves a good foundation against the

time to come, that they may lay hold on eternal life.

20 O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called:

21 Which some professing have erred concerning the faith. Grace be with thee. Amen.

The purpose of 6:17-19 is to point out the wisdom of laying up treasures of character and personality rather than "putting trust in uncertain riches."

The warning in 6:20, 21, against "profane and vain babblings and oppositions of science [knowledge] falsely so called," is apparently another exhortation to adhere to the Christian teachings listed in 6:11 ante, and to avoid metaphysical speculation of all kinds.

CHAPTER XIX

II TIMOTHY

§731. Authorship of the letter

1:1-5. Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,

2 To Timothy, *my* dearly beloved son: Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remem-

brance of thee in my prayers night and day;

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

In 1:1 the letter is attributed to Paul but he probably did not write any of it. The passages which could not have been written by the author of Galatians will be pointed out and discussed in the following sections.

§732. "For God has not given us the spirit of fear"

1:6, 7. Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee by the putting on of my hands.

7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

According to I Tim. 4:14 it was the laying on of the hands of the presbytery that imparted to Timothy his gift; see ante §723; according to 1:6 it was the laying on of Paul's own hands.

The assertion in 1:7 that the Christian teachings inculcate courage and not fear is in accord with the rest of the New Testament except Acts, where great emphasis is laid upon fear; see ante §591.

§733. "Who hath abolished death"

1:8-18. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but

be thou partaker of the afflictions of the gospel according to the power of God;

9 Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began;

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things: nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

13 Hold fast the form of sound words, which thou hast heard of me,

in faith and love which is in Christ Jesus.

14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

16 The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:

17 But, when he was in Rome, he sought me out very diligently, and found me.

18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

The chief purpose of this passage, with its references in 1:8, 11, 15-18, to the writer being in prison, to his being an apostle and teacher of the Gentiles and to his being befriended while in Rome by Onesiphorus, was to help persuade the reader that Paul was the writer of the letter; the reference in 1:12 to "that day" was no doubt for the same purpose. That Paul would write 1:11 to a pupil and protegee who necessarily knew of the writer's career is in the highest degree unnatural and improbable.

It is obvious that 1:10 must be read figuratively; if there were a historical Jesus it is certain that he did not abolish death in any literal sense. Interpreting the verse symbolically the meaning is clear enough; the Christian teachings had made it possible to develop one's character and personality to such a degree as to make life worth while. The last part of the verse seems to show that the author accepted the Greek doctrine of the immortality of the soul—i. e. the continuance of the existence of the individual personality after physical death.

§734. "If we be dead with him we shall also live with him"

2:1-13. Thou therefore, my son, be strong in the grace that is in Christ Jesus.

2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

3 Thou therefore endure hardness, as a good soldier of Jesus Christ.

4 No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.

5 And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully.

6 The husbandman that laboureth must be first partaker of the fruits.

7 Consider what I say; and the

Lord give thee understanding in all things.

8 Remember that Jesus Christ of the seed of David was raised from the dead, according to my gospel:

9 Wherein I suffer trouble, as an evil doer, *even* unto bonds; but the word of God is not bound.

10 Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

11 *It is a faithful saying*: For if we be dead with *him*, we shall also live with *him*:

12 If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us:

13 If we believe not, *yet* he abideth faithful: he cannot deny himself.

The allusion in 2:6 is to the right of the Christian minister to adequate compensation for his work.

That the phrase in 2:8 "raised from the dead" is to be interpreted symbolically as a reference to the initiation ceremony is shown by 1:11: "For if we be dead with him, we shall also live with him;" see ante, §21. And since "raised from the dead" is symbolical language then "Jesus Christ" is also used figuratively as a symbol of Christianity, the modifying phrase "of the seed of David" merely pointing out its Jewish origin.

The language of 2:12 "we shall also reign with him" is probably based upon I Cor. 4:8: "And I would to God ye did reign that we also might reign with you;" see ante §100. The tone and contents of the letter as a whole show that the pioneer days are past and a new social order is no longer in vivid expectation.

§735. "Shun profane and vain babblings"

2:14-26. Of these things put *them* in remembrance, charging *them* before the Lord that they strive not

about words to no profit, *but* to the subverting of the hearers.

15 Study to shew thyself approved

unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

16 But shun profane *and* vain babblings: for they will increase unto more ungodliness.

17 And their word will eat as doth a canker: of whom is Hymeneus and Philetus;

18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work.

22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

24 And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient;

25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

26 And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

The admonition in 2:14 to "strive not about words to no profit;" in 2:16, to "shun profane and vain babblings;" and in 2:23; to "avoid foolish and unlearned questions"—all these show that when this letter was written the metaphysical speculation which was later to engulf the church was becoming a serious menace. There were somewhat similar admonitions in I Tim. 6:4, 20; see ante §§726, 730.

The language and content of 2:18, that some are "saying that the resurrection is past already" is probably based upon I Cor. 4:8 and was inserted here in order to give a Pauline flavor to the letter; see ante §100.

The list of Christian virtues in 2:22 and the list of special virtues of the Christian minister, in 2:24, 25 is substantially in accord with the list given in I Tim. 6:11, 12; see ante §728.

§736. Various admonitions

3:1-17. This know also, that in the last days perilous times shall come.

2 For men shall be lovers of their

own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3 Without natural affection, truce-

breakers, false accusers, incontinent, fierce, despisers of those that are good,

4 Traitors, heady, high-minded, lovers of pleasures more than lovers of God;

5 Having a form of godliness, but denying the power thereof: from such turn away.

6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

7 Ever learning, and never able to come to the knowledge of the truth.

8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

9 But they shall proceed no further: for their folly shall be manifest unto all *men*, as theirs also was.

10 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience.

11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me.

12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.

13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*;

15 And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 That the man of God may be perfect, thoroughly furnished unto all good works.

4:1-5. I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4 And they shall turn away their ears from the truth, and shall be turned unto fables.

5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

In 3:1 the author speaks of "last days" and in 4:1 says that "the Lord Jesus Christ shall judge the quick and the dead at his appearing and his kingdom" but the language and contents seem to be based upon Paul's letters and upon the synoptic gospels rather than upon any real expectation in the mind of the writer.

The list of prevalent vices given in 3:2-5 is somewhat similar to that given by Paul in Gal. 5:19-21 but with less emphasis upon vices of sexual indulgence; see ante §27.

Further Pauline flavor is given to the letter by 3:10, 11, 14, 15. In 4:4 is a denunciation of those who "shall

turn away their ears from the truth and shall be turned unto fables;" the last word of the verse is probably used in the same sense as in I Tim. 1:4; 4:7; namely the virgin birth stories; see ante §§714, 722.

§737. Conclusion

4:6-22. For I am now ready to be offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finished *my* course, I have kept the faith:

8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

9 Do thy diligence to come shortly unto me:

10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

12 And Tychicus have I sent to Ephesus.

13 The cloak that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.

14 Alexander the coppersmith did me much evil: the Lord reward him according to his works:

15 Of whom be thou ware also; for he hath greatly withstood *our* words.

16 At my first answer no man stood with me, but all *men* forsook me: *I pray God* that it may not be laid to their charge.

17 Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion.

18 And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen.

19 Salute Prisca and Aquila, and the household of Onesiphorus.

20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

Most of this passage consists of such personal allusions as one in prison might make to a pupil and protegee whom he expects to visit him. One of the most frequently quoted verses in the New Testament is 4:7.

CHAPTER XX

TITUS

§738. Authorship of the letter

1:1. Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and	the acknowledging of the truth which is after godliness;
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The letter purports to have been written by Paul. The reasons for believing that it was not written till many years after the close of Paul's career will be given in the following sections.

§739. "God our Saviour"

1:2-4. In hope of eternal life, which God, that cannot lie, promised before the world began;	ing to the commandment of God our Saviour;
3 But hath in due times manifested his word through preaching, which is committed unto me accord-	4 To Titus, <i>mine</i> own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.

In 1:3, as in 2:10 and 3:4, post, the author uses the term "God our Saviour;" in 1:4 the language is "God the Father and the Lord Jesus Christ our Saviour;" in 2:13 post, it is "the great God and our Saviour Jesus Christ;" and in 3:6, post, it is "Jesus Christ our Saviour." It is obvious that to the author "God" and "Jesus Christ" are substantially convertible terms—i. e. Jesus Christ is the Christian God. There is not the slightest hint in the entire letter that Jesus is a historical character, the author apparently ignoring, if not entirely rejecting, the historization of the synoptic gospels. The language in 1:2 "hope of eternal life which God promised before the world began" is the kind of speculation which was common to John's gospel; it is therefore quite likely that the letter was written not earlier than the time when the fourth gospel was produced.

§740. Qualifications of a bishop

1:5-9. For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

6 If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.

7 For a bishop must be blameless, as the steward of God; not self-

willed, not soon angry, not given to wine, no striker, not given to filthy lucre;

8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

Compare the qualifications of a bishop set forth in 1:6-9 with those recounted in I Tim. 3:1-9; ante §719. The fact that the Christian organization had developed far enough to have bishops shows that the letter was written at a fairly late date—probably some time after the gospel of John.

§741. "Not giving heed to Jewish fables"

1:10-16. For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12 One of themselves, even a prophet of their own, said, The Cretians *are* always liars, evil beasts, slow bellies.

13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;

14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

15 Unto the pure all things *are* pure; but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled.

16 They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate.

The phrase "especially they of the circumcision" was probably inserted in 1:10, either by the author or some later editor, in order to help make it appear that Paul was really the author of the letter. It is difficult to imagine how Jewish Christians rather than Gentile Christians would have profited financially by "teaching things which they ought not," as referred to in 1:11.

The reference in 1:12 is to some Cretan prophet who apparently had thus maligned his own people.

In I Tim. 1:4 there was a warning against "fables and endless genealogies;" in I Tim. 4:7 a warning against "profane and old wives' fables." In those passages the term "fables" connected as it is, in I Tim. 1:4, with "genealogies" seems almost certainly to refer to the virgin birth stories of Matthew and Luke's gospels; see §§714, 722. In 1:14 the warning is against "Jewish fables," and it may be argued that the reference here is not to virgin birth stories, because they were devised to please and attract the Gentiles, not the Jews; but the warning in 3:9 post against "genealogies" would seem to show that in 1:14 the reference is to the virgin birth stories, the author being mistaken as to their purpose or having in mind merely that the characters in the stories are all Jewish.

§742. Duties of the aged, of the young, and of servants.

2:1-15. But speak thou the things which become sound doctrine:

2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

3 The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

4 That they may teach the young women to be sober, to love their husbands, to love their children,

5 *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

6 Young men likewise exhort to be soberminded.

7 In all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, gravity, sincerity,

8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

9 *Exhort* servants to be obedient unto their own masters, *and* to please *them* well in all things; not answering again;

10 Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

11 For the grace of God that bringeth salvation hath appeared to all men,

12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

The reference in 2:11 to the "grace of God that bringeth salvation" which "hath appeared to all men" is to the

discovery and promulgation of the Christian teachings which have given salvation from sin by showing the way to live a righteous and happy life.

The language in 2:13, 14 becomes understandable only when interpreted as figurative, based upon the symbolism of the initiation ceremony. Notice how indefinite and vague the reference to "the glorious appearance of the great God and our Saviour Jesus Christ;" it is fairly certain that with this author these terms are traditional and do not mean a soon-to-be-established new social order. Another evidence of the late date of the letter is the allusion in 2:14b to the Christians becoming "a peculiar people."

§743. "Avoid foolish questions, and genealogies and contentions"

3:1-15. Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

2 To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men.

3 For we ourselves also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another.

4 But after that the kindness and love of God our Saviour toward man appeared,

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

6 Which he shed on us abundantly through Jesus Christ our Saviour;

7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

8 *This is* a faithful saying, and these things I will that thou affirm

constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

10 A man that is a heretic, after the first and second admonition, reject;

11 Knowing that he that is such is subverted, and sinneth, being condemned of himself.

12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

14 And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.

15 All that are with me salute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

The exhortation in 3:2 "to be subject to principalities and powers, to obey magistrates, etc." is similar to Rom.

13:1 where it is added "for the powers that be are ordained of God;" this is another indication of the late date of the letter; see ante §681.

It is difficult to imagine Paul writing 3:3 and also Phil. 3:6, where he says of himself, "touching the righteousness of the law, blameless;" see ante §146. The probable explanation of 3:3 is that the real author of the letter is here speaking,—a Gentile Christian, probably fifty to a hundred years after Paul's death.

In 3:5-7 "works of righteousness which we have done" are stated to be of no avail to bring about salvation from sin; whereas, in 3:8 there is a direction to "affirm constantly, that they which have believed in God might be careful to maintain good works." The explanation of this seeming contradiction is that in 3:5 the author is again purporting to write for Paul and the reference is to the observance of the Jewish ceremonial law, while in 3:8 the author has in mind such "good works" as are the natural product of a life devoted to the Christian teachings of Kindliness, Humility, Courage and Fairmindedness.

Reading 3:9, 10 together it is obvious that a "heretic"—according to the author's use of the term—is not one who refuses mental assent to some creed or dogma based upon metaphysical speculation, but one who wastes his time and energy with "foolish questions, and genealogies and contentions and strivings about the law" instead of devoting himself to living "soberly, righteously and godly" in this present world; see 2:12 ante.

CHAPTER XXI

PHILEMON

§744. Authorship and contents of the letter

1-25. Paul, a prisoner of Jesus Christ, and Timothy *our* brother, unto Philemon our dearly beloved, and fellow labourer,

2 And to *our* beloved Apphia, and Archippus our fellow soldier, and to the church in thy house:

3 Grace to you, and peace, from God our Father and the Lord Jesus Christ.

4 I thank my God, making mention of thee always in my prayers,

5 Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;

6 That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

8 Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient,

9 Yet for love's sake I rather beseech *thee*, being such a one as Paul the aged, and now also a prisoner of Jesus Christ.

10 I beseech thee for my son Onesimus, whom I have begotten in my bonds:

11 Which in time past was to thee unprofitable, but now profitable to thee and to me:

12 Whom I have sent again: thou therefore receive him, that is, mine own bowels:

13 Whom I would have retained

with me, that in thy stead he might have ministered unto me in the bonds of the gospel:

14 But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.

15 For perhaps he therefore departed for a season, that thou should'st receive him for ever;

16 Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?

17 If thou count me therefore a partner, receive him as myself.

18 If he hath wronged thee, or oweth *thee* aught, put that on mine account;

19 I Paul have written *it* with mine own hand, I will repay *it*: albeit I do not say to thee how thou owest unto me even thine own self besides.

20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.

21 Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

22 But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.

23 There salute thee Epaphras, my fellow prisoner in Christ Jesus;

24 Marcus, Aristarchus, Demas, Lucas, my fellow labourers.

25 The grace of our Lord Jesus Christ *be* with your spirit. Amen.

A few decades ago this letter was sometimes referred to as the slaveholders' epistle, because of its implied indorsement of human slavery, contained in verse 12. In

verses 1, 9 and 19 it purports to have been written by Paul from prison; the letter is so short that there is not enough evidence on the point either way to determine the matter but the general tone of the letter, with its reference in verse 25 to Marcus and Lucas, seems to indicate a late date for its production.

In verse 10 the word "begotten" is used in a figurative sense to indicate that Onesimus had been converted to Christianity by the writer; compare I Cor. 4:15; see ante §101. In verses 7, 12 and 20, the word "bowels" is used in the sense of affection; compare Phil. 1:8; 2:1; Col. 3:12; see ante §§142, 144, 706.

CHAPTER XXII

HEBREWS

§745. Authorship and purpose

In the Authorized Version this book is entitled "The Epistle of Paul the Apostle to the Hebrews." It was probably not a real letter and with the exception of the last three verses, 13:23-25, does not purport to be. There is only one verse, 13:23, in which there is any pretense that it was written by Paul and practically all scholars today concede the non-Pauline authorship. Reasons for believing that Paul did not write it will be noted later, as the different passages are discussed separately.

The "letter" does not purport to be addressed to "the Hebrews" but since it was an attempt to interpret Christianity in terms of the Jewish sacrificial system, it was not unnatural that such an appellation should be bestowed upon it; that it was not addressed to Hebrew-speaking Jews would seem to be indicated by the fact that it was written in Greek. It was probably meant primarily for Greek-speaking Jews who had either embraced Christianity or were favorably disposed toward it, but who were deeply attached, by sentiment and tradition, to the Jewish sacrificial system and felt that Christianity, with its repudiation of all animal sacrifices was not completely satisfying. It may also have been intended for those Gentiles and Gentile Christians who were attached to and thought in terms of the ceremonial sacrifices of the Gentile religions; if the author could have interpreted Christianity to them in terms of the Gentile sacrificial systems perhaps he would have done so; but since Christianity was of Jewish origin it would be difficult to interpret it in terms

of any except the Jewish sacrificial system. Perhaps, also, the author himself may have had a "sacerdotal mind," thinking in terms of sacrifice, and he may have written the "letter" for the purpose of satisfying himself, as well as his readers, that one gave up nothing in abandoning Judaism or any other sacerdotal religion for Christianity.

§746. "By whom also he made the worlds"

1:1-3. God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

2 Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;

3 Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

That the "letter" was not written earlier than the gospel of John is indicated by the last phrase of 1:2 "by whom also he made the worlds" which is substantially a repetition of Jo. 1:3 "all things were made by him, and without him was not any thing made that was made." This also tends to show that the "letter" was written partly for Gentiles, to whom the idea of the "Logos" or "Word" would be quite familiar; see ante §519.

§747. "This day have I begotten thee"

1:4, 5. Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

In 1:5 the author applies to Jesus the language of part of the psalm that was used in the ceremony at the coronation of the kings of Israel: "Thou art my son, this day have I begotten thee." Ps. 2:7. In so doing he rejects the genealogies and the birth stories of Matthew and Luke and in 7:3 post he rejects also the notion of any human parentage for Jesus; see post §764. He thus carries to its logical

conclusion the conception first set forth in the gospel of John, of a pre-existent Jesus.

The quotation in 1:5b is from II Samuel 7:14.

§748. The superiority of the Son to the angels

1:6-14. And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom.

9 Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

10 And, Thou, Lord, in the beginning hast laid the foundation of the

earth; and the heavens are the works of thine hands.

11 They shall perish, but thou remainest: and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Having affirmed, in the symbolical language of 1:1-5, the pre-existent and eternal truth of the Christian teachings, the author now chooses from the Hebrew scriptures appropriate passages with which to express the superiority of Christianity over any of the other less developed religions, including, of course, Judaism. The quotation in 1:6 is from the Septuagint version of Deut. 32:43; that in 1:7 is from Ps. 104:4; that in 1:8, 9 is from Ps. 14:6, 7; that in 1:10-12 is from Ps. 102:25-27; that in 1:13 is from Ps. 110:1. The last mentioned passage was also used in the three synoptic gospels as a proof text to show that the Messiah was not the son of David. Mk. 12:36; Mt. 22:44; Lu. 20:42, 43; see ante §§239, 368, 497.

§749. "Which having at the first been spoken through the Lord" (Am. Rev. Ver.)

2:1-4. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip.

2 For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward;

3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*;

4 God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

The substance of 2:1-3a is that if in previous times every transgression and disobedience was punished, how much more surely would those be punished who neglected to take advantage of the very much better opportunity of living a life of righteousness that was afforded by the Christian teachings.

According to the Authorized Version 2:3b would seem to refer to the teaching of Jesus and it is ordinarily thus understood—one of only three places in the entire New Testament outside the gospels where there is any such reference; see ante Acts 20:35, §632. But the American Revised Version gives the more accurate translation “through the Lord” instead of “by the Lord.” The reference in 2:3b, 4 is therefore to the teachings of the early Christian leaders, the truth of whose teachings was proved by the transformation of character and personality of those who accepted and practiced the Christian teachings (“signs and wonders and with divers miracles, and gifts of the Holy Ghost.”)

§750. “Thou hast put all things in subjection under his feet”

2:5-8. For unto the angels hath he not put in subjection the world to come, whereof we speak.

6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?

7 Thou madest him a little lower than the angels; thou crownedst him

with glory and honour, and didst set him over the works of thy hands:

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him.

Here is another symbolical allusion to the vast superiority of Christianity over any of the other religions—so superior as to be world conquering. In order to fortify

this assertion the author is able to quote, in 2:6-8, the very appropriate passage from Ps. 8:4-6. The last sentence of 2:8 is an incongruous admission that not quite all of this had yet come to pass; perhaps it is an insertion by an editor or copyist.

§751. "That he should taste death for every man"

2:9. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned	with glory and honour; that he by the grace of God should taste death for every man.
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Taken literally and by itself, 2:9a would seem to refer to a historical Jesus; but 2:9b is utterly meaningless when taken literally, so the language of the entire verse must have been symbolical. Stripped of its symbolism, the meaning is substantially this: Christianity, which was made possible through the struggles and sacrifices and sufferings of the early discoverers and leaders of the Nazarene and Christian movement, is now triumphant and has taken away the sting of death for those who accept and practice the Christian teachings.

§752. "To make the captain of their salvation perfect through sufferings"

2:10. For it became him, for whom <i>are</i> all things, and by whom <i>are</i> all things, in bringing many sons unto	glory, to make the captain of their salvation perfect through sufferings.
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The phrase "him for whom are all things and by whom are all things" is shown by the latter part of the verse to refer to God. The meaning of the verse is that it was quite appropriate that Christianity should have been made possible through the sufferings of its early discoverers and leaders, the "captain of their salvation" referring to Jesus, the symbol of the Christian organization and its teachings.

§753. "He is not ashamed to call them brethren"

2:11-13. For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren,

12 Saying, I will declare thy name

unto my brethren, in the midst of the church will I sing praise unto thee.

13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

In 2:11 the phrase "he that sanctifieth" is a reference to Jesus, the usual symbol of the Christian organization and its teachings. The meaning of the verse is that the discoverers of the Christian teachings were men, just as were those who later accepted those teachings and were sanctified—i. e. purified—thereby.

In 2:12, 13 the author applies to the symbol Jesus passages from the Hebrew scriptures which he considered appropriate: Ps. 22:22; II Sam. 22:3; Is. 8:18.

§754. "But he took on him the seed of Abraham"

2:14-18. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; 15 And deliver them, who through fear of death were all their lifetime subject to bondage.

16 For verily he took not on *him*

the nature of angels; but he took on *him* the seed of Abraham.

17 Wherefore in all things it behooved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people.

18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

Taken literally the language of 2:14 is utterly meaningless; how could the death of any historical character, in and of itself, destroy the power of death? The phrase "he also himself likewise took part of the same" shows that the author, like the author of the fourth gospel, regarded Jesus as not only pre-existent but as omnipotent; he became human because he chose to do so. The statement in 2:16 that "he took on him the seed of Abraham," taken literally, is squarely inconsistent with 7:3 post, where it is declared that Jesus was "without father, without mother, without genealogy;" see post §764; how could

he be of the seed of Abraham without father or mother or genealogy?

The entire passage is a highly figurative way of stating the following: Those who by their struggles and sacrifices and sufferings discovered the truth of the Christian teachings, thus making it possible for any one to live righteously and happily, and destroying sin which brings death to character and personality, were ordinary men of the Jewish race—i. e. of the seed of Abraham; only men who knew and appreciated the destructive power of sin would have been able to make such a wonderful discovery which has meant so much for all those who accept and practice the Christian teachings.

§755. The superiority of Christ over Moses—i. e. of Christianity over Judaism

3:1-6. Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

2 Who was faithful to him that appointed him, as also Moses *was faithful* in all his house.

3 For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

4 For every house is builded by some *man*; but he that built all things *is* God.

5 And Moses verily *was* faithful in all his house as a servant, for a testimony of those things which were to be spoken after;

6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

In 3:3 there is another reference to the omnipotent Jesus "who hath builded the house." The next verse, 3:4; breaks the logical connection between 3:3 and 3:5; it is probably the comment of an editor or copyist which later found its way into the text.

The substance of the passage is that while Judaism, symbolized by Moses, was an imperfect expression of moral and religious truth, Christianity, symbolized by Christ, is far superior in that it is a perfect expression of all the moral and religious truth thus far discovered.

§756. An exhortation to be faithful to the Christian teachings

3:7-19. Wherefore as the Holy Ghost saith, To day if ye will hear his voice,

8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

9 When your fathers tempted me, proved me, and saw my works forty years.

10 Wherefore I was grieved with that generation, and said, They do always err in *their* heart; and they have not known my ways.

11 So I sware in my wrath, They shall not enter into my rest.

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily, while it is called To day; lest any

of you be hardened through the deceitfulness of sin.

14 For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end;

15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

16 For some, when they had heard did provoke: howbeit not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? *was it* not with them that had sinned, whose carcasses fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, but to them that believed not?

19 So we see that they could not enter in because of unbelief.

This passage is an exhortation and admonition to be faithful to the Christian teachings, the author reminding his readers of the penalty that the Israelites paid for their disobedience in the wilderness. The quotation in 3:7-11, 15 is from Ps. 95:7-11. That "Christ" in 3:14 is the symbol of the Christian teachings and not a historical character seems too clear for argument.

§757. "For we which have believed do enter into rest"

4:1-13. Let us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it.

2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*.

3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh *day* on this wise, And God did rest the seventh day from all his works.

5 And in this *place* again, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

7 Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

8 For if Jesus had given them rest, then would he not afterward have spoken of another day.

9 There remaineth therefore a rest to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.

11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do.

The phrase "enter into rest" is used, in 4:1, 3 to indicate the contentment and satisfaction which resulted from the complete acceptance and practice of the Christian teachings. In 4:2 the "gospel" which was preached unto the Israelites in the wilderness was not, of course, the good news of the Christian teachings, but the good news of the less perfect message of the Mosaic law which was supposed to have been given at that time. The context shows that in 4:8 the author had in mind Joshua, who, according to the scriptural account, brought the children of Israel from the wilderness into the promised land.

Compare with 4:12, 13 two verses in Matthew: Mt. 5:28 "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Mt. 6:6: "When thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

The reference in 4:7 is to Ps. 95:7, 8.

§758. "Let us therefore come boldly unto the throne of grace"

4:14-16. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.

15 For we have not a high priest which cannot be touched with the feeling of our infirmities; but was

in all points tempted like as *we are*, yet without sin.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

In Jo. 1:29, 36 John the Baptist is represented as saying of Jesus, "Behold the Lamb of God which taketh away the sin of the world." This was a figurative way of saying that Christianity would take away the sin of all those who accepted and practiced its teachings, the symbolism being that of the Jewish sacrificial system in which a lamb was sacrificed as a sin offering. The fourth gospel also represents Jesus as being omnipotent and voluntarily submitting to be crucified, so that the present passage, in representing Jesus as the high priest who offers the sacrifice merely carries the sacrificial symbolism to its logical conclusion. This enables the author to interpret Christianity in terms of the Jewish sacrificial system without departing from the symbolism of John's gospel, though the result is one which would have probably shocked Paul and the authors of the synoptic gospels who had so thoroughly rejected the entire Jewish ceremonial law in their contest with the conservative Jewish Christians.

Put into non-symbolical language, the present passage can be stated thus: Since the Christian teachings have been conclusively proved to be true in many lives and especially in the lives of their discoverers, we have every reason to put our whole confidence in their efficacy at all times and to expect help therefrom in time of need.

§759. The appointment of Jesus as high priest

5:1-14. For every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins:

2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

4 And no man taketh this honour

unto himself, but he that is called of God, as *was* Aaron.

5 So also Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

6 As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec.

7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save

him from death, and was heard in that he feared;

8 Though he were a Son, yet learned he obedience by the things which he suffered;

9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

10 Called of God a high priest after the order of Melchisedec.

11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk *is* unskilful in the word of righteousness: for he is a babe.

14 But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.

In 5:5 the author again applies Ps. 2:7 to Jesus and interprets it as making Jesus not only Son but also high priest; this is probably justified on the ground that the greater always includes the less.

The gospel of John omitted the entire story of the agony in Gethsemane as being unworthy of an omnipotent Jesus who "could lay down his life and could take it again;" see ante §569. But although the present author accepts generally the conception of the omnipotent Jesus, it is interesting to note that in 5:7 where he is using the symbol of the high priesthood, he follows the synoptic gospels in representing Jesus as having "offered up prayers and supplications with strong crying and tears unto him that was able to save him from death." The meaning of 5:7-9 is that the Christian teachings were discovered and perfected and made available to the world only through the struggles and sacrifices and suffering of the early Nazarene and Christian pioneers.

Evidently the author expected that some of his readers would not be able to follow his rather complicated symbolism, because in 5:11-14 he reproves them for being "dull of hearing" and being unable to digest strong meat because they are "babes" and therefore able only "to use milk," i. e. to understand very simple teachings.

§760. "Let us go on unto perfection"

6:1-3. Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

3 And this will we do, if God permit.

The list, in 6:1, 2 of what the author regards as elementary Christian conceptions, shows that the "letter" must have been written very late, after a considerable amount of development had taken place in both ceremonial and speculation. The word "baptisms" in 6:2 apparently refers to the Nazarene baptism of water and the later Christian baptism of the spirit; see Mk. 1:8: "I, indeed, have baptized you with water; but he shall baptize you with the Holy Ghost;" ante §176. Since there is no mention of the coming of the "kingdom of God"—i. e. of the new social order so vividly expected in the days of Paul and the synoptic writers—it seems likely that "resurrection of the dead" does not refer to the return of the expected righteous dead to live again in the Messianic age; it may refer either to the change in the character of those who were "dead in sin" wrought by their acceptance of the Christian teachings or to the Greek doctrine of the immortality of the soul. Since the phrase is used here in a categorical list without context, there is nothing to help in the interpretation. The meaning of "eternal judgment" is similarly uncertain.

§761. The hopeless condition of the backslider

6:4-6. For *it is impossible* for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5 And have tasted the good word

of God, and the powers of the world to come,

6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.

In this passage the condition of one who has once accepted the Christian teachings and become a member of

the Christian organization, and has later "fallen away," is depicted as hopeless. Compare Mt. 12:43-45; Lu. 11:24; 26; ante §§322, 454. The phrase in 6:6b, "crucify to themselves the Son of God afresh and put him to an open shame" probably refers to the absurdity of a backslider again going through the ceremony of initiation, including, of course, the ritual crucifixion of Jesus; see ante §21.

§762. "Whose end is to be burned"

6:7,8. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:

8 But that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned.

Compare with this the several references in the gospels to the fires which were kept burning continuously outside the city gates for the destruction of rubbish; see ante §§225, 327.

§763. Expressions of hopefulness for his readers

6:9-20. But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

10 For God *is* not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:

12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

13 For when God made promise to Abraham, because he could swear by no greater, he swore by himself,

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

15 And so, after he had patiently endured, he obtained the promise.

16 For men verily swear by the greater: and an oath for confirmation *is* to them an end of all strife.

17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath:

18 That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

19 Which *hope* we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail;

20 Whither the forerunner is for us entered, *even* Jesus, made a high priest for ever after the order of Melchisedec.

The quotation in 6:14 is from Gen. 22:16, 17. The word "surely" is a weak English translation of what was obviously an oath formula.

§764. The priesthood of Jesus like that of Melchisedec

7:1-28. For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

4 Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils.

5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction the less is blessed of the better.

8 And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth.

9 And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham.

10 For he was yet in the loins of his father, when Melchisedec met him.

11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

12 For the priesthood being changed there is made of necessity a change also of the law.

13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14 For *it is* evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

17 For he testifieth, Thou *art* a priest for ever after the order of Melchisedec.

18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

19 For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God.

20 And inasmuch as not without an oath *he was made priest*:

21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord swear and will not repent, Thou *art* a priest for ever after the order of Melchisedec:)

22 By so much was Jesus made a surety of a better testament.

23 And they truly were many priests, because they were not suffered to continue by reason of death:

24 But this *man*, because he continueth ever, hath an unchangeable priesthood.

25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

26 For such a high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore.

The story of Melchisedec is told in Gen. 14:17-20:

"And the King of Sodom went out to meet him [Abraham] after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale. And Melchizedek, king of Salem brought forth bread and wine; and he was priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth; And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all."

And the verse in the Psalms which is so frequently quoted in the "letter" is Ps. 110:4: "The Lord hath sworn and will not repent. Thou art a priest for ever after the order of Melchizedek."

In the Galatian letter Paul, desiring to justify the admission of Gentiles into the Christian organization without requiring that they first become Jews, had argued strenuously against the observance of the Jewish ceremonial law—including the sacrificial system—insisting that the law could not annul the promise made to Abraham four hundred and thirty years earlier and that the Christians, not the Jews, were the children of that promise; see ante §§54-59. In the present passage the author is not arguing for the inclusion of the Gentiles—that is a dead issue; what he is contending for is the superiority of Christianity over Judaism, and more particularly, the superiority of the priesthood of Jesus—i. e. the Christian teachings—over that of Judaism.

The argument is that Ps. 110:4 referred to Jesus; 7:17, 22, 23. Therefore, Jesus being a high priest of the order of Melchisedec, had a priesthood of a higher order than that of the priests of the tribe of Levi, because Abraham paid tithes to Melchisedec; 7:9, 10. And the payment of tithes shows superiority in the one receiving the tithes over the one who paid them, 7:7. That Melchisedec was not descended from Levi, 7:6. That Jesus was not thus

descended, but "sprang out of Judah," 7:14. That Jesus is shown to be of the order of Melchisedec not only by Ps. 110:4, but by the fact that he is the symbol of "the power of an endless life"—i. e. Christianity, 7:15, 16; and also by the fact that both Melchisedec and Jesus are "without father, without mother, without descent [genealogy], having neither beginning of days nor end of life;" 7:3. It may be urged that this is highly fanciful and technical argument, especially when we consider that the only basis for inferring that Melchisedec was without parents is that none are mentioned in the account in Genesis! But it is perhaps not worse than that of Paul in Gal. 4:21-31 where he identifies Mt. Sinai with Hagar by means of a pun and then concludes that the Jews are not the descendants of Sarah but of Hagar! See ante §246.

The insistence of the author in 7:3 that Jesus, like Melchisedec, had no father or mother or genealogy reduces the historization of Jesus by the synoptic writers to the barest shadow, but it is in harmony with the conception of the pre-existent Jesus as set forth in the fourth gospel.

Compare the reasoning in 7:11 with that of Paul in Gal. 3:21; "for if there had been a law given which could have given life, verily righteousness should have been by the law;" see ante §57.

In 7:12 the author argues that since the priesthood is changed, the law is changed, and therefore the Jewish law is no longer binding, but the Christian law. This inferential reference to Christian "law" shows that the "letter" was written at a late date, after the new ideas had become settled and formulated.

The reference in 7:18 is apparently to the fact that Ps. 110:4 came after the Jewish sacrificial and priestly law and therefore annulled it.

The statement in 7:24 that Jesus "has an unchangeable priesthood" is merely a carrying out of the conception in 7:3 that he had "neither beginning of days nor end of life."

To say that Jesus is "at the right hand of God" is a highly figurative and dramatic way of stating the eternal truth of the Christian teachings; but the notion, in 7:25, of his continually making intercession, seems difficult to interpret as symbolism and must therefore be classed as metaphysical speculation. The conception, in 7:26, of Jesus being "separate from sinners" is quite different from the picture of Jesus in the synoptic gospels. The theme of 7:27, 28 is again the great superiority of Christianity over Judaism by reason of having the superior priest, Jesus.

§765. "The mediator of a better covenant"

8:1-6. Now of the things which we have spoken *this is* the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens;

2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

3 For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer.

4 For if he were on earth, he should not be a priest, seeing that

there are priests that offer gifts according to the law:

5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern shewed to thee in the mount.

6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

In Gal. 3:19, 20, Paul had argued for the superiority of the promise over the law in that the latter was given through a mediator—i. e. Moses—while the promise was given directly by Jehovah to Abraham, the inference being that Christianity was also unmediated; see ante §56. In 8:6 the present author admits that Christianity does have a mediator, namely, Jesus, but a mediator of a better covenant. The explanation of this contradiction is that after the writing of Galatians and before the writing of the present passage, the synoptic gospels were produced,

in which the Jesus of the initiation ceremony, with whom Paul was familiar, had been historized; and the present author accepted enough of that historization to enable him to speak of Jesus as a mediator of the new covenant.

The reference in 8:5 is to Ex. 25:40: "And look that thou make them after their pattern, which was shewed thee in the mount."

§766. "And I will be to them a God, and they shall be to me a people"

8:7-13. For if that first *covenant* had been faultless, then should no place have been sought for the second.

8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

9 Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For this is the covenant that I will make with the house of Israel

after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

With 8:7 compare 7:11 ante; also Gal. 3:21; ante §57.

The quotation in 8:8-12 is from Jer. 31:31-34. Jeremiah probably wrote this passage after he had become convinced of the failure of the Deuteronomic Code, in the hope that a greatly improved set of laws would soon be devised for his countrymen, so appealing to their sense of justice and fairness and righteousness that it would become written in their mind and hearts. That he had in mind Christianity, which was to come into existence some five or six centuries later is in the highest degree improbable. But the present author finds that it expresses his own conception of Christianity and therefore he coolly appropriates it and applies it to the Christian teachings. See ante §9.

§767. "The way into the holiest of all was not yet made manifest"

9:1-10. Then verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary.

2 For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the shewbread; which is called the sanctuary.

3 And after the second vail, the tabernacle which is called the holiest of all;

4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

5 And over it the cherubim of glory shadowing the mercy seat; of which we can not now speak particularly.

6 Now when these things were thus ordained, the priests went

always into the first tabernacle, accomplishing the service *of God*.

7 But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people:

8 The Holy Ghost thus signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience:

10 Which *stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation.

In Chapters 9 and 10 the author's chief concern is to show the very great superiority of Christianity over Judaism even on the basis of sacerdotal or priestly conceptions and ideas. In the present passage, 9:1-10, the author gives a partial description of the Jewish temple and sacrificial service. It is at least arguable that if the "letter" had been intended exclusively for those who had been Jews, even such a partial description would not have been necessary and that it was therefore meant as well for those Gentile Christians who still thought in sacerdotal terms.

The description, in 9:2 of the furniture in the tabernacle is based largely upon Ex. 25:1-27:21; 30:1-10.

The list of contents of the "holiest of all," in 9:4 is made up as follows: The golden pot, Ex. 16:33: "And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations." Aaron's rod that budded. Numb. 17:10a: "And the Lord said unto Moses, Bring

Aaron's rod again before the testimony, to be kept for a token against the rebels." The tables, Deut. 31:26: "Take this book of the law and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee."

The reference in 9:5 to the "cherubims of glory overshadowing the mercy seat" is based upon Ex. 25:20-22. The statement in 9:7 as to the high priest going alone into the holy place "once every year, not without blood" is based upon Lev. 16:14-19.

Note the emphasis, in 9:8, upon the veil of secrecy which was thrown over the "holiest of all;" the purpose of this is to contrast it later with the openness and frankness of Christianity.

The substance of 9:9, 10 is that the entire Jewish sacrificial system was but an imperfect device which was intended to last only "until the time of reformation"—i. e. until the more perfect teachings of Christianity should be discovered and developed.

§768. "Without shedding of blood is no remission"

9:11-22. But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*.

13 For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh;

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were*

under the first testament, they which are called might receive the promise of eternal inheritance.

16 For where a testament *is*, there must also of necessity be the death of the testator.

17 For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18 Whereupon neither the first testament was dedicated without blood.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people.

20 Saying, This *is* the blood of the testament which God hath enjoined unto you.

21 Moreover he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

The substantial truth that the author is trying to express in the highly symbolical language of this passage is that the sacrifice of animals could not possibly enable one to lead a life of righteousness and happiness or otherwise affect human character and personality; that righteousness and happiness can be attained only through the discovery of social and religious truth and such discovery can be accomplished only through the efforts and struggles and sacrifices of human beings. In order to satisfy the sacerdotally minded the author represents Jesus as the high priest of a greatly improved sacrificial system in order to show that Christianity retained the sacrificial idea and that everything of value in the Jewish system had not only been conserved but considerably bettered.

In 9:11 the author is pointing out that while the Jewish sacrificial system was centered in the temple at Jerusalem, Christianity was not in any way confined to or even connected with any building. It is reminiscent of Jo. 4:21, 23b: "Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth;" see ante §529.

The statement in 9:16, 17 is literally true that a will or testament does not take effect till after the death of the testator. But to argue from this, in 9:18-22, that it was therefore necessary that the covenant between Jehovah and the people of Israel should be accompanied by the death of calves and goats seems in the highest degree farfetched and artificial; the calves and goats certainly did not make wills.

The basis of the statements in 9:19 is Ex. 24:6-8; Lev. 14:4-7; Num. 19:6, 17, 18. The quotation in 9:20 is from Ex. 24:8: "And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words."

§769. "So Christ was once offered to bear the sins of many"

9:23-28. *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

27 And as it is appointed unto men once to die, but after this the judgment:

28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

What the author is trying to say here is that the Christian teachings needed only to be discovered once; they then became permanently available to mankind. In order to carry out the figure of Jesus being the high priest he makes it a point of great superiority of Christianity over Judaism in that the sacrifice has been made once for all in the crucifixion of Christ. Notice in 9:26b that this is referred to as a voluntary act on his part.

§770. "It is not possible that the blood of bulls and goats should take away sins"

10:1-4. For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect.

2 For then would they not have ceased to be offered? because that

the worshippers once purged should have had no more conscience of sins.

3 But in those *sacrifices there is* a remembrance again *made* of sins every year.

4 For *it is* not possible that the blood of bulls and of goats should take away sins.

The argument in 10:1-3 is that the animal sacrifices could not be very efficacious or they would not need to be "offered year by year;" in other words, the very fact of their being offered every year is an admission of failure. In 10:4 the author says that it is impossible for the blood of bulls and goats to take away sins. He probably would have been willing to admit that there was likewise no magic efficacy in the shedding of human blood, but to have said so in this connection would have interfered with the symbolism of the rest of the "letter," in which the struggles and sufferings of the early Christian leaders to discover and propagate the Christian teachings are constantly referred to as the voluntary sacrifice and death of Jesus.

§771. "When he cometh into the world, he saith
but a body hast thou prepared for me"

10:5-14. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

6 In burnt offerings and sacrifices for sin thou hast had no pleasure.

7 Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.

8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

9 Then said he, Lo, I come to do thy will, O God. He taketh away

the first, that he may establish the second.

10 By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

13 From henceforth expecting till his enemies be made his footstool.

14 For by one offering he hath perfected for ever them that are sanctified.

The thoroughness with which the author repudiates the birth stories and genealogies of Matthew and Luke is seen in 10:5 where he represents Jesus as making the announcement "when he cometh into the world," that animal sacrifices are to be done away with, "but a body hast thou prepared me:" it would be quite absurd to think of a new born infant making any announcement of any

sort. The passage, however, is quite in harmony with Mark's representing the historization of Jesus as beginning at the baptism, the spirit at that time entering into a body already prepared for it.

The quotation in 10:5-7, with the phrase "but a body hast thou prepared me," inserted therein, is taken from Ps. 11:6-8; in 10:8, 9a, the author repeats it without the inserted phrase. In 10:9b the author is saying, in substance, that animal sacrifices were completely displaced by the Christian conception of the voluntary sufferings and sacrifice of the early Christian leaders in order to discover the Christian teachings and make them available to the world.

§772. "I will put my law in their hearts"

10:15-18. *Whereof* the Holy Ghost also is a witness to us: for after that he had said before,

16 This is the covenant that I will make with them after those days, saith the Lord; I will put my laws

into their hearts, and in their minds will I write them;

17 And their sins and iniquities will I remember no more.

18 Now where remission of these is, *there is* no more offering for sin.

The quotation in 10:16, 17 is from Jer. 31:33, 34. The passage quoted aptly describes the early Christian teachings, but it is practically certain that Jeremiah expected his prediction to be fulfilled within a few years and not after some five centuries. That the fundamentals of Christianity were the Christian teachings which wrought a change in the minds and hearts of those who accepted them is here clearly indicated.

§773. "By a new and living way"

10:19-25. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20 By a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh;

21 And *having* a high priest over the house of God;

22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23 Let us hold fast the profession of *our* faith without wavering; for he *is* faithful that promised;

24 And let us consider one another
to provoke unto love and to good
works:

25 Not forsaking the assembling

of ourselves together, as the manner
of some *is*; but exhorting *one another*:
and so much the more, as ye
see the day approaching.

Taken literally the two verses, 10:19, 20, are utterly meaningless. Going beneath the highly figurative language which is based upon the Jewish sacrificial system, the meaning of 10:19-23 is substantially this: Since the Christian teachings are fundamentally and eternally true and therefore put us in harmony with the fundamental and eternal principles of the universe, we can approach all the problems of life with well justified courage and confidence.

The meaning of 10:24 is better brought out in the Twentieth Century New Testament: "Let us vie with one another in a rivalry of love and noble actions."

The language of 10:25a tends to show the late date of the "letter;" the pioneer ardor has so cooled that either some Christian communities are no longer holding meetings or at least some individual Christians are no longer attending the church meetings.

§774. The doom of destruction pronounced upon the backsliders from Christianity

10:26-31. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

28 He that despised Moses' law died without mercy under two or three witnesses:

29 Of how much sorer punishment, suppose ye, shall he be thought

worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

30 For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

31 *It is* a fearful thing to fall into the hands of the living God.

In 6:4-6 ante, the condition of those who have fallen away from Christianity was solemnly asserted to be hopeless; see ante §761. In the present passage this assertion

is repeated and the doom of destruction pronounced; the argument in 10:28, 29 is that since death was the penalty for repudiating the law of Moses, the punishment should be still greater for those who have "trodden under foot" the Christian teachings, after they had been "sanctified" thereby.

The reference in 10:28 is to Deut. 17:6; that in 10:30, to Deut. 32:35, 36.

§775. Words of encouragement to those who are being persecuted

10:32-39. But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

33 Partly, whilst ye were made a gazing-stock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

35 Cast not away therefore your

confidence, which hath great recompense of reward.

36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

37 For yet a little while, and he that shall come will come, and will not tarry.

38 Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

The present passage was obviously written for the encouragement of those who had been and were undergoing persecution. The first sentence of 10:34 was formerly used as evidence for believing Paul to be the author of the "letter," but it seems likely that the more accurate rendering is that of the American Revised Version: "For ye both had compassion on them that were in bonds;" this parallels 13:3 post, "Remember them that are in bonds."

The promise in 10:37 is apparently an assurance of an end of the persecution; just how the deliverance is to come is not even hinted at, but it is fairly clear that the author is not expecting a new social order.

The quotation in 10:37, 38 is from Hab. 2:3, 4.

§776. Definition and illustrations of faith

11:1-40. Now faith is the substance of things hoped for, the evidence of things not seen.

2 For by it the elders obtained a good report.

3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

5 By faith Enoch was translated that he should not see death, and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

10 For he looked for a city which hath foundations, whose builder and maker *is* God.

11 Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

12 Therefore sprang there even of one, and him as good as dead, so

many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.

14 For they that say such things declare plainly that they seek a country.

15 And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned.

16 But now they desire a better *country*, that is, a heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,

18 Of whom it was said, That in Isaac shall thy seed be called:

19 Accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure.

20 By faith Isaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, *leaning* upon the top of his staff.

22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

23 By faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid of the king's commandment.

24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

26 Esteeming the reproach of Christ greater riches than the treas-

ures in Egypt: for he had respect unto the recompense of the reward.

27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

28 Through faith he kept the pass-over, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

29 By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.

30 By faith the walls of Jericho fell down, after they were compassed about seven days.

31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

32 And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah; of David also, and Samuel, and of the prophets:

33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

36 And others had trial of *cruel* mockings and scourgings, yea, more-over of bonds and imprisonment:

37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

38 Of whom the world was not worthy: they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.

39 And these all, having obtained a good report through faith, received not the promise:

40 God having provided some better thing for us, that they without us should not be made perfect.

In Paul's letters and the synoptic gospels "faith" is ordinarily used to mean confidence that the acceptance and practice of the Christian teachings would bring immediately individual happiness and would ultimately usher in a new social order. In the present passage the many illustrations show that it is generally used to mean moral and physical courage in the face of difficulties and perils and persecutions. Only in 11:3 is there a suggestion of that meaning which has persisted for some seventeen hundred years until the present day, namely, the expression of mental assent to some metaphysical speculation which has no connection with human life.

Compare with 11:8-10 the statement of Paul in Gal. 3:6, 7: "Even as Abraham believed God, and it was accounted to him for righteousness, Know ye therefore, that they which are of faith, the same are the children of

Abraham." In that passage, Paul was emphasizing the merit of the Christians in having the courage and confidence to be pioneers; see ante §49.

In I Cor. 1:22 Paul impliedly but emphatically repudiated miracles and therefore never even mentions any of the Old Testament miracle stories. The synoptic writers not only denied the moral significance of miracles but represented Jesus as declaring that to demand miracles as a proof of the truth of the Christian teachings was a species of idolatry; see ante §§213, 336, 454. But they felt bound, nevertheless, to tell miracle stories in order to satisfy the Jewish demand; see ante §166. The present author, writing long after the synoptic gospels, recounts several of the Old Testament miracle stories as if he believed them literally; if he really did, it shows a very late date for the "letter." For example, the translation of Enoch, in 11:5, based upon Gen. 5:24; the story of Noah and his ark, in 11:7, based upon Gen. 6:12-8:19; the story of the miraculous birth of Isaac, in 11:11, 12, based upon Gen. 22:17, 32:12; the story of the miraculous passage of the Red Sea, in 11:29, based upon Ex. 14:21-29; the story of the fall of the walls of Jericho, in 11:30, based upon Josh. 6:1-20.

The language of 11:39, 40 would seem to indicate that the author of these two verses believed not only in the continuance of the individual personality after physical death, but also that the personality or soul continues to progress and that the souls of the Old Testament heroes were then receiving the benefit of the later discovered Christian teachings.

In 11:26 "Christ" is obviously not a historical character.

§777. "Whom the Lord loveth he chasteneth"

12:1-13. Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which

doth so easily beset *us*, and let us run with patience the race that is set before us,

2 Looking unto Jesus, the author

and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

4 Ye have not yet resisted unto blood, striving against sin.

5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

8 But if ye be without chastise-

ment, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore, we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

10 For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

12 Wherefore lift up the hands which hang down, and the feeble knees;

13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

The American Revised Version rendering of 12:1a makes the meaning clearer: "Therefore let us also, seeing we are compassed about, etc." The "witnesses" referred to are apparently the before-mentioned heroes of Hebrew history, whom the author thinks of as still alive and watching with interest the struggles of their Christian successors.

In 12:2 "Jesus" is apparently the symbol of the early Christian leaders who had suffered persecution and death in order to discover the Christian truths and make them available to the world. This seems to be corroborated by the fact that in many ancient manuscripts the last word of 12:3a is "themselves" instead of "himself." If the author thought of Jesus as a single historical character who had been the "author and finisher of our faith," why did he not quote what Jesus had taught during his public career as an itinerant preacher?

The readers are reminded, in 12:4, that their own persecutions are, by comparison, mild, because they "have not yet resisted unto blood." The substance of 12:5-13 is

that they should glory in being persecuted because it was a proof of their own sonship—i. e. of their being genuinely Christian.

The quotation in 12:5, 6 is from Prov. 3:11, 12.

§778. "Follow after peace"

12:14-17. Follow peace with all *men*, and holiness, without which no man shall see the Lord:

15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled;

16 Lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

The story of Esau selling his birthright for a mess of pottage is told in Gen. 25:29-34.

§779. The fear and awe of Mt. Sinai contrasted with the joy of going to Mt. Sion

12:18-29. For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest.

19 And the sound of a trumpet, and the voice of words; which *voice* they that heard entreated that the word should not be spoken to them any more:

20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21 And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:)

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that* of Abel.

25 See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more *shall not* we *escape*, if we turn away from him that *speake**th* from heaven:

26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

27 And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

29 For our God *is* a consuming fire.

The allusion in 12:18, 19, to the "mount that could not be touched" is to Deut. 4:11, 12; Ex. 19:16 and Deut. 5:23, 25, 26. The reference in 12:20 to destroying even a

beast that touched the mountain is to Ex. 19:12, 13. The statement in 12:21 as to the attitude of Moses is probably based upon Deut. 9:16: "For I was afraid of the anger and hot displeasure, wherewith the Lord was wroth with you to destroy you."

Although Mount Sion—here symbolizing Christianity—is pictured in 12:22-24 as a place of joy and happiness, the author is careful, in 12:25, to point out that the penalty for "turning away" will be all the more severe.

The reference in 12:26, 27 is to Hag. 2:6: "For thus saith the Lord of hosts; Yet once it is a little while, and I will shake the heavens and the earth and the sea, and the dry land." The last verse, 12:29 is almost literally quoted from Deut. 4:24.

§780. "Marriage is honorable in all"

13:1-6. Let brotherly love continue.

2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

3 Remember them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body.

4 Marriage *is* honourable in all, and the bed undefiled: but whore-

mongers and adulterers God will judge.

5 *Let your conversation be* without covetousness; *and be* content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

6 So that we may boldly say, The Lord *is* my helper, and I will not fear what man shall do unto me.

The purpose of 13:4a was probably to counteract the influence of Paul's attitude toward marriage, as shown in I Cor. 7:1, 8; see ante §§105, 106. The reference in 13:5 is to Deut. 31:6, 8; compare also I Tim. 6:6; see ante §727. The quotation in 13:6 is from Ps. 118:6.

§781. "Jesus Christ the same yesterday and today and forever"

13:7-9. Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation.

8 Jesus Christ the same yesterday, and today, and for ever.

9 Be not carried about with divers and strange doctrines: for *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

The phrase in 13:7: "them which have the rule over you" is shown by the context to refer to the leaders in the church organization.

In 13:8, "Jesus Christ" is obviously used as a symbol of the Christian teachings, which are impliedly but emphatically affirmed in this slogan or battle cry to be eternally true.

There is nothing in the context to show what "strange doctrines" the author is referring to in 13:9a; the emphasis, in 13:9b, upon "grace"—i. e. Kindliness and Humility—rather than upon "meats"—i. e. sacrificial ceremonies—is quite in harmony with the rest of the New Testament.

§782. "Jesus also suffered without the gate"

13:10-15. We have an altar, whereof they have no right to eat which serve the tabernacle.

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

13 Let us go forth therefore unto him without the camp, bearing his reproach.

14 For here have we no continuing city, but we seek one to come.

15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips, giving thanks to his name.

The substance of 13:10 is that if the Jewish priests wish to become Christians they must give up their priesthood.

The reference in 13:11 is to the burning of the offal from the animal sacrifices outside the city gate; the allusion in 13:12 is to the gospel story in which the historized crucifixion is represented as having taken place outside the city; compare Lu. 20:17: "the stone which the builders rejected is become the head of the corner." The analogy which the author is trying to show is by no means clear; perhaps it is merely another instance of the emphasis upon humility as one of the fundamental teachings of Christianity.

§783. "To do good and to communicate forget not"

13:16-19. But to do good and to communicate forget not: for with such sacrifices God is well pleased.

17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with

grief: for that is unprofitable for you.

18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

19 But I beseech *you* the rather to do this, that I may be restored to you the sooner.

The meaning of 13:16a is more clearly expressed in Goodspeed's translation: "Do not forget to be helpful and generous."

The context shows that the phrase in 13:17: "them that have the rule over you" refers to church officers, not to the civil authorities.

§784. Benediction and concluding salutation

13:20-25. Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant,

21 Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

22 And I beseech you, brethren,

suffer the word of exhortation: for I have written a letter unto you in few words.

23 Know ye that *our* brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

25 Grace be with you all. Amen.

In Jo. 1:29, Jesus is called the "Lamb of God which taketh away the sin of the world;" see ante §521. In most of the present "letter" he is referred to as the high priest who presumably sacrifices the lamb; in 13:20 the author speaks of him as "that great shepherd of the sheep," which is quite in harmony with the symbolism of Jo. 10:11 where Jesus is represented as saying "I am the good shepherd; the good shepherd giveth his life for his sheep;" see ante §552. The idea which the author is attempting to bring out is the great protective value of the Christian teachings.

CHAPTER XXIII

I PETER

§785. Authorship of the letter

1:1. Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

Though the letter purports to be written by Peter, it is quite clear from the contents that it was not produced till later, during the period of speculation and harmonization, long after Peter's career had come to an end.

§786. "Sprinkling of the blood of Jesus Christ"

1:2. Elect according to the foreknowledge of God the Father, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

In 1:2 the author is stating a well established result, namely, that his Christian readers had achieved permanent happiness by their acceptance and practice of the Christian teachings, as if it had been foreseen from the beginning and presumably foreordained. The phrase "sprinkling of the blood of Jesus Christ" is a symbolic reference to the struggles and sacrifices of the early Christians to discover the Christian teachings and make them available to the world; the terminology is based upon that of the Jewish animal sacrifices. See Ex. 12:22, 23:

"And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you."

See also Lev. 7:14b: "And it shall be the priests that sprinkleth the blood of the peace offerings."

§787. "Hath begotten us again"

1:3-12. Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

8 Whom having not seen, ye love;

in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory:

9 Receiving the end of your faith, *even* the salvation of *your* souls.

10 Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace *that should come* unto you:

11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

In 1:3 the phrase "hath begotten us again" is obviously used figuratively to refer to the joyous and happy new life which resulted from the acceptance and practice of the Christian teachings. Similarly, the "resurrection of Jesus Christ from the dead" is a symbolical reference either to the establishment of the truth of the Christian teachings or to the result of those teachings upon those who had previously been "dead in sin."

The language of 1:4, especially the phrase "reserved in heaven for you" seems to indicate the author's belief in personal immortality and therefore a late date for the writing of the letter. For this and other reasons the phrase in 1:7 "the appearing of Jesus Christ" and that in 1:13 "the revelation of Jesus Christ" probably do not show that the author was expecting the establishment of a new social era, although it is conceivable that there were still a few who cherished the old hope. The more likely explanation of the use of the phrases is that the author was trying to make the letter sound as if it had been writ-

ten by Peter, in whose lifetime the new social regime was vividly expected. Notice that in 1:9 the "end of your faith" is defined in terms that are exclusively individual, not social, namely, the "salvation of your souls."

The last phrase of 1:12 "which things the angels desire to look into" tends also to show that the letter was produced in the period of speculation.

§788. "As of a lamb without blemish and without spot"

1:13-25. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 Because it is written, Be ye holy; for I am holy.

17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear:

18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation *received* by tradition from your fathers;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently:

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

24 For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

Contrast the promise in 1:13, of "grace" that is to be "brought unto you at the revelation of Jesus Christ" with I Cor. 6:2 where Paul reminds his readers that "the saints are to judge (manage) the world;" see ante §103.

The phrase quoted in 1:16 appears substantially in Lev. 11:44, 45; 19:2; 20:7. And Is. 40:6, 7 has been practically copied in 1:24, 25a.

The terminology of the animal sacrifice that was used in 1:2 is again employed in 1:19; compare also Jo 1:29,

36, "Behold the Lamb of God which taketh away the sin of the world;" see ante §521. And compare with 1:20 the conception of the pre-existent Jesus in Jo. 1:2: "The same was in the beginning with God;" see ante §519.

§789. "A stone of stumbling and a rock of offence"

2:1-10. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

3 If so be ye have tasted that the Lord is gracious.

4 To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious,

5 Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

6 Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

7 Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

8 And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.

9 But ye *are* a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

10 Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

In Heb. 5:11-14 the author expressed regret that his readers were able only to digest "milk"—i. e., elementary principles—and not "strong meat," by which he apparently meant the subtle symbolism and metaphysical speculation which he seemed to think was necessary in order to dignify the plain and simple Christian teachings; see ante §759. In 2:2, on the other hand, the present author expresses satisfaction that his readers desire the "sincere milk of the word," though his letter abounds in symbolism and speculation which must have been difficult for many of them. Notice also the contrast between Heb. 4:14-16, 6:20, where Jesus is represented as being the high priest and 2:5, 9 where the readers are told that they are a "holy priesthood" and a "royal priesthood;" see ante §§758, 763.

Compare with 2:7 Paul's language in I Cor. 1:22, 23: "For the Jews require a sign, and the Greeks seek after wisdom. But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness;" see ante §§91, 92. The contrast between his readers' present and former condition, expressed in 2:10, is also brought out in Eph. 2:12: "That at the time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope and without God in the world;" see ante §690.

§790. "Honor the king"

2:11-17. Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evil doers, they may by *your* good works, which they shall behold, glorify God in the day of visitation.

13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14 Or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well.

15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

16 As free, and not using *your* liberty for a cloak of maliciousness, but as the servants of God.

17 Honour all *men*. Love the brotherhood. Fear God. Honour the king.

In 2:11, 12 the author reminds his Gentile Christian readers that the non-Christian Gentiles have regarded them as "evildoers." It would be interesting to know just what kind of evil-doing was the subject of the charge.

The exhortation in 2:13-17, to submit to the civil authorities was probably penned at about the same time as Rom. 13: 1b: "the powers that be are ordained of God," and therefore long after the pioneer days of Peter and Paul; see ante §681.

§791. "Who did no sin"

2:18-25. Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward.

19 For this *is* thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

20 For what glory *is it*, if, when

ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God.

21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

22 Who did no sin, neither was guile found in his mouth:

23 Who, when he was reviled, re-

viled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously:

24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

In the days of the writers of the synoptic gospels it was the boast of the liberal Christians that they were able to do what Judaism had for centuries tried in vain to accomplish, namely, to convert the Gentiles from idolatry and sexual irregularities to decency and sobriety. It was the retort of the Jews that it was not a real conversion from idolatry because Christianity was itself idolatrous. This was depicted in the gospel story by representing the Jews as charging Jesus with "casting out devils by the aid of Beelzebub, prince of the devils;" Mt. 12:24; see ante §319. The liberal Christians declared that the making of such a false charge was an unforgivable offense; and in Jo. 8:46 the charge itself is denied by representing Jesus as making the challenge: "Which of you convinceth me of sin (i. e. idolatry)?" See ante §549. In 2:22 this rhetorical question becomes a flat statement that Jesus "did no sin," the basis for the theological doctrine of the sinlessness of Jesus. This is followed, in 2:23-25a, by applying to Jesus passages from Is. 53:1-12, one of the Poems of the Suffering Servant of Jehovah; see ante §11.

The fact that in 1:19 Christ is referred to as a "lamb" does not prevent the author from alluding to him in 2:25b as a "shepherd." Interpreted as symbols of different aspects of the Christian teachings there is, of course, no inconsistency.

§792. Exhortations to wives and husbands

3:1-7. Likewise, ye wives, *be* in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;

2 While they behold your chaste conversation *coupled* with fear.

3 Whose adorning, let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel;

4 But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

6 Even as Sarah obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

7 Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being *heirs* together of the grace of life; that your prayers be not hindered.

Compare I Cor. 7:3-14; Eph. 5:22-25; see ante §§105, 106, 696.

§793. "Not rendering evil for evil"

3:8-12. Finally, *be ye* all of one mind, having compassion one of another; love as brethren, *be* pitiful, *be* courteous:

9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

10 For he that will love life, and see good days, let him refrain his

tongue from evil, and his lips that they speak no guile:

11 Let him eschew evil, and do good; let him seek peace, and ensue it.

12 For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers: but the face of the Lord *is* against them that do evil.

In Mt. 5:39, 44 Jesus is represented as teaching: "But I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also Love your enemies, bless them that curse you, do good to them that hate you, etc." See ante §§278, 279. If Jesus had been a historical character who taught as above represented, would it not have been inevitable that the author would have cited his teaching as incontestable authority for 3:8, 9?

The quotation in 3:10-12 is from Ps. 34:12-16a.

§794. "Be ready always to give a reason of the hope that is in you"

3:13-17. And who *is* he that will harm you, if ye be followers of that which is good?

14 But and if ye suffer for righteousness' sake, happy *are ye*: and be not afraid of their terror, neither be troubled;

15 But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every man that

asketh you a reason of the hope that is in you, with meekness and fear:

16 Having a good conscience; that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ.

17 For *it* is better, if the will of God be so, that ye suffer for well doing, than for evil doing.

With 3:17 compare Mt. 5:10-12: "Blessed are they which are persecuted for righteousness' sake," etc.; see ante §271.

The exhortation in 3:15 to be always ready to give a reason for their adherence to and confidence in the Christian teachings is one of the many appeals in the New Testament to reason and judgment and common sense.

§795. "But quickened by the spirit"

3:18-22. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

19 By which also he went and preached unto the spirits in prison;

20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing,

wherein few, that is, eight souls were saved by water.

21 The like figure whereunto *even* baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

The last phrase of 3:18 "but quickened by the spirit" seems to indicate that the author rejects the gospel story of the resurrection of the body of Jesus.

The statement in 3:19, that Jesus "went and preached unto the spirits in prison" is the chief basis for the sentence in the Apostles' and Nicene creeds: "He descended into hell." But according to modern scholars the word "Enoch" was omitted from the original so that the verse should read: "By which (spirit) Enoch went and preached

even unto the spirits in prison." The story of this is told in the apocryphal book of Enoch, 1:2.

Since Paul in I Cor. 1:22 emphatically repudiated miracles, he probably rejected the story of the miraculous preservation of Noah and his family from the flood. But in 3:20, 21 the present author apparently not only accepts the story of the deluge as literal fact but makes it the prototype of Christian baptism. It should be pointed out, however, that the last phrase of 3:20 and therefore his whole analogy, is incorrect, because the eight souls were not saved "by" water but rather "from" the water of the flood.

§796. "He that hath suffered in the flesh hath ceased from sin"

4:1-6. Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

2 That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God.

3 For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine,

revellings, banquetings, and abominable idolatries:

4 Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of you:

5 Who shall give account to him that is ready to judge the quick and the dead.

6 For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

The meaning of 4:1b is probably that one who was loyal enough to the Christian teachings to suffer persecution therefor, had so made those teachings a part of his life that he had "ceased from sin."

If the rendering of the Authorized Version be correct, the words "our" and "we" in 4:3 show that the author was himself a Gentile Christian.

It is not clear whether the preaching of the gospel to the dead, referred to in 4:6 is the same as the preaching to the spirits in prison, mentioned in 3:19 ante, or whether dead is used here in the sense of the spiritually dead.

§797. "The end of all things is at hand"

4:7-11. But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

8 And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

9 Use hospitality one to another without grudging.

10 As every man hath received the

gift, *even so* minister the same one to another, as good stewards of the manifold grace of God.

11 If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth; that God in all things may be glorified through Jesus Christ: to whom be praise and dominion for ever and ever. Amen.

Taken by itself, 4:7a might seem to be a reference to the establishment of a new social order; but the emphasis throughout the chapter upon a coming judgment, especially in 4:5, 17 would seem to indicate that it was merely a judgment that was expected and not the establishment of a new regime; see §787.

With 4:11 compare I Cor. 14:26: "When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying;" see ante §119.

§798. "The fiery trial which is to try you"

4:12-19. Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

14 If ye be reproached for the name of Christ, happy *are ye*; for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

15 But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters.

16 Yet if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf.

17 For the time *is come* that judgment must begin at the house of God: and if *it first begin* at us, what shall the end *be* of them that obey not the gospel of God?

18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

19 Wherefore, let them that suffer according to the will of God commit the keeping of their souls *to him* in well doing, as unto a faithful Creator.

The context and the fact that the letter is addressed to Christians scattered over a large territory, seem to show that in 4:12 the author does not have in mind any par-

ticular expected event but rather the persecution that would come naturally to those who had become proselytes to a new religious cult.

§799. "A witness of the sufferings of Christ"

5:1-9. The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

3 Neither as being lords over *God's* heritage, but being ensamples to the flock.

4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

5 Likewise, ye younger, submit yourselves unto the elder. Yea, all

of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

7 Casting all your care upon him; for he careth for you.

8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

9 Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

The pretense that Peter is the author of the letter is apparently attempted to be re-enforced by the statement in 5:1 that the author was "a witness of the sufferings of Christ." If Jesus had been a historical character and the author of this letter had been his chief disciple, would it not have been inevitable that he would have made constant references to the teachings of his master and to incidents that had happened during that discipleship? Furthermore, according to the account in Mark, neither Peter nor any other of the twelve disciples was present at the crucifixion, and therefore did not "witness the sufferings of Christ."

§800. "And so doth Marcus my son"

5:10-14. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*.

11 To him *be* glory and dominion for ever and ever. Amen.

12 By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying

that this is the true grace of God wherein ye stand.

13 The *church that is* at Babylon, elected together with *you*, saluteth you; and *so doth* Marcus my son.

14 Greet ye one another with a kiss of charity. Peace *be* with you all that are in Christ Jesus. Amen.

In 5:13 is a bit of harmonization. Of all the gospels the one that is attributed to Mark is the most antagonistic toward Peter and the rest of the disciples. Here Mark is represented as being a protege of Peter and therefore his gospel as having Peter's approval!

In 5:13a "Babylon" is probably a disguised reference to Rome, as it is in Revelation; see post §869.

CHAPTER XXIV

II PETER

§801. Authorship of the letter

1:1, 2. Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteous-

ness of God and our Saviour Jesus Christ:

2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

In the salutation, 1:1, the letter purports to be written by Peter, and in 1:18 by one of the three—Peter, James and John—who, according to the gospel story, were present at the time of the transfiguration of Jesus. But there are several passages, which will be discussed in order, that tend to show a very late date for the letter.

§802. "Give diligence to make your calling and election sure"

1:3-11. According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

4 Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

5 And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge;

6 And to knowledge, temperance; and to temperance, patience; and to patience, godliness;

7 And to godliness, brotherly

kindness; and to brotherly kindness, charity.

8 For if these things be in you, and abound, they make *you that ye shall neither be barren nor unfruitful* in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

With the list of Christian virtues in 1:5-7 compare the first list of which we have any record, that given by Paul in Gal. 5:22, 23a: "But the fruit of the spirit is love, joy,

peace, longsuffering, gentleness, goodness, faith, meekness, temperance;" see ante §78.

The word "blind" in 1:9 is obviously used to refer to a loss of moral and spiritual vision; compare Jo. 9:1-41; §§550, 551.

Note that in 1:10 the "calling and election" is not something that is foreordained but is dependent upon effort toward the acceptance and practice of the Christian teachings.

§803. "We have not followed cunningly devised fables"

1:12-21. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth.

13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance;

14 Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath shewed me.

15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts:

20 Knowing this first, that no prophecy of the Scripture is of any private interpretation.

21 For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

In 1:16-18 the author repudiates the birth stories of Matthew and Luke as "cunningly devised fables" and accepts the gospel story of Mark in which the historization of Jesus begins at the baptism. The pretense that Peter is the author is furthered here by leading the reader to infer from 1:17 that he was present at the baptism and by expressly stating, in 1:18, that he was a witness of the transfiguration.

The warning in 1:21 against the private interpretation of scripture tends to show a very late date for the epistle,

long after the days when Paul put a peculiarly original interpretation upon the story of Abraham in order to prove that the Christians and not the Jews were the real sons of Abraham and the children of the promise; see ante §§49, 71.

§804. Various warnings

2:1-22. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

4 For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment;

5 And spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

6 And turning the cities of Sodom and Gomorrah into ashes condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly;

7 And delivered just Lot, vexed with the filthy conversation of the wicked:

8 (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds:)

9 The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished:

10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Pre-

sumptuous *are they*, selfwilled, they are not afraid to speak evil of dignities.

11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

12 But these, as natural brute beasts made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

13 And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the daytime. Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you;

14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: a heart they have exercised with covetous practices; cursed children:

15 Which have forsaken the right way, and are gone astray, following the way of Balaam *the son* of Bosor, who loved the wages of unrighteousness;

16 But was rebuked for his iniquity; the dumb ass speaking with man's voice forbade the madness of the prophet.

17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

18 For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were clean escaped from them who live in error.

19 While they promise them liberty, they themselves are the servants of corruption: for of whom a

man is overcome, of the same is he brought in bondage.

20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

21 For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, The dog *is* turned to his own vomit again; and, The sow that was washed to her wallowing in the mire.

The reference in 2:4 is to Enoch 10:6, 13.

The present author, like the author of I Peter, seems to have believed literally in the miracle stories of the Old Testament; see ante §795. For example, the miraculous saving of Noah from the flood, in 2:5; the miraculous destruction of Sodom and Gomorrah, in 2:6; and the rebuke administered by Balaam's ass to his master, in 2:15, 16.

In 2:20-23 the author points out the fate of those who accept Christianity and then become apostates therefrom; compare Rom. 6:4-6, ante §761. The quotation in 2:22a is from Prov. 26:11.

§805. "The commandment of us, the apostles"

3:1, 2. This second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance:

2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

Apparently the letter known as the first epistle of Peter was already in existence when this was written and this fact was made use of in 3:1 to help induce the reader to believe that this letter also was from Peter. The pre-tence receives further support from the phrase in 3:2b: "the commandment of us the apostles of the Lord and Saviour." If the present author had believed in a historic Jesus why would he not have said something about the commandments which he was supposed to have given?

§806. "One day is with the Lord as a thousand years"

3:3-13. Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

6 Whereby the world that then was, being overflowed with water, perished:

7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

11 *Seeing then that* all these things shall be dissolved, what manner of persons ought ye to be in *all* holy conversation and godliness,

12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

This passage clearly shows the late date of the letter. The author does not believe in the immediate establishment of a new social order and gives rather cold comfort to those who still expect it, by quoting in 3:8, Ps. 90:4: "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." In 3:9 he attempts to justify the delay because "the Lord is . . . not willing that any should perish, but that all should come to repentance."

The emphasis laid in 3:10-12, upon a terrible judgment and upon the destruction of the earth by miracle, contrasts strongly with Paul's conception of a new regime in which "the saints were to manage the world," which was to come not only without miracle but with such a lack of outward manifestation that some of his followers thought it had already come; see I Cor. 4:8; ante §§100, 103.

§807. "Even as our own beloved brother Paul"

3:14-18. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

15 And account *that* the longsuffering of our Lord *is* salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

16 As also in all *his* epistles, speaking in them of these things; in which are some things hard to be under-

stood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

17 Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

18 But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.

The reference in 3:15 to "our own beloved brother Paul" is an obvious bit of harmonization to help overcome the antagonism which appeared in the Galatian letter; see ante §38.

In 3:16 the author is probably referring to such passages in Paul's letters as Gal. 5:23b; see ante §78.

CHAPTER XXV

I JOHN

§808. Authorship of the letter

The letter is anonymous but the tradition is that it was written by the author of the fourth gospel and there is considerable similarity both in style and contents.

§809. "God is light and in him is no darkness at all"

1:1-10. That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

2 (For the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ.

4 And these things write we unto you, that your joy may be full.

5 This then is the message which we have heard of him, and declare

unto you, that God is light, and in him is no darkness at all.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

The use of the term "word" which was "from the beginning" and the emphasis upon "light" tend to show that the author of this passage was quite familiar with the fourth gospel, whether he was the author of it or not.

In 1:1-3 the author is trying to declare in figurative but emphatic language, that the Christian teachings, which he has "heard," and "seen" and "handled with his hands," are fundamental and eternal. Probably because the author's interests are predominantly intellectual, the great comfort that the Christian teachings have brought

him is the illumination which it has thrown upon human problems; therefore he declares that "God is light and in him is no darkness at all."

In 1:7 the effect of Christianity in showing the way to avoid sin is stated in the sacrificial terminology, "the blood of Jesus Christ cleanseth us from all sin." Originally this phrase referred to the struggles and sacrifices of the early Christian leaders to discover the Christian teachings and to make them available to the world; by the time that this passage was written the memory of the original usage may have become dim and faint.

In 1:8-10 the author is pointing out that in order to achieve righteousness through the acceptance and practice of the Christian teachings there must be an honest avowal of faults and a realization that one has not achieved perfection.

§810. "We have an advocate with the Father"

2:1-11. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

2 And he is the propitiation for our sins: and not for ours only, but also for *the sins* of the whole world.

3 And hereby we do know that we know him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoso keepeth his word; in him verily is the love of God perfected: hereby know we that we are in him.

6 He that saith he abideth in him ought himself also so to walk, even as he walked.

7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

In the gospel of John, Jesus, the symbol of Christianity, is spoken of figuratively as "the lamb of God which

taketh away the sin of the world." In Hebrews he is repeatedly represented as the high priest who had sacrificed himself for that purpose and then "sat down at the right hand of God." In 2:1, 2 these conceptions are joined by representing Jesus both as an advocate and as "the propitiation for our sins;" this tends to show that the present letter was probably produced after Hebrews.

Taken by itself, 2:6b is an argument for historicity, "even as he walked," but the force of it is neutralized by 2:7, where the author speaks of "an old commandment which ye had from the beginning." If there had been a historical Jesus would not the author have inevitably said: "The commandment which Jesus himself gave?"

The word "again" at the beginning of 2:8 does not bring out the meaning as well as the word "yet," as in Moffatt's translation: "And yet it is a new command I am writing you—realized in him and also in yourselves." In 2:9-11 the author attributes his illumination entirely to the Christian teaching of love, i. e. Kindliness.

§811. "Love not the world"

2:12-17. I write unto you, little children, because your sins are forgiven you for his name's sake.

13 I write unto you, fathers, because ye have known him *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

14 I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, be-

cause ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15 Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

16 For all *that is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

In 2:12, 13, 18, "little children" is almost certainly not meant to be understood literally but to refer either to all his readers or to all who are new converts to Christianity.

As so often in the New Testament and especially in the gospel of John, "the world" in 2:15-17 is used to include all those persons and ideas that were antagonistic to the Christian teachings.

§812. "Even now there are many antichrists"

2:18-29. Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

19 They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us.

20 But ye have an unction from the Holy One, and ye know all things.

21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

23 Whosoever denieth the Son, the same hath not the Father: [*but*] *he that acknowledgeth the Son hath the Father also.*

24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

25 And this is the promise that he hath promised us, *even* eternal life.

26 These things have I written unto you concerning them that seduce you.

27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

In the synoptic gospels it was confidently predicted that "this generation shall not pass away" till the "coming of the Son of man," i. e. the establishment of a new social order; see ante §243. It is quite likely that later, when so many obstacles arose, the people were comforted by telling them that these obstacles had been predicted and they must not lose their courage, because, instead of these being indications that the new regime would never come, they indicated exactly the opposite, namely, that the time was at hand. This is the meaning of 2:18; the word "antichrist" is used only in this letter and in II Jo. 7. By the time that this letter was written it seems practi-

cally certain that there was no longer the vivid expectation which Paul had, of a new order in which "the saints were to manage the world," but instead a vague hope that something would happen which would improve the material conditions of the Christian organization.

It appears from 2:19 that the particular antichrist which the author has in mind is some division which had taken place in the Christian organization itself; he comforts his readers by saying that those who had separated themselves had never been real Christians anyway!

Judging from 2:19 the heresy of the separatists consisted in denying "that Jesus is the Christ" which the author solemnly says is the equivalent of denying God. Perhaps these separatists contended that the Christian teachings were not full and complete enough to bring the happiness and joy and peace and righteousness which was claimed for them.

§813. "When he shall appear, we shall be like him"

3:1-12. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

3 And every man that hath this hope in him purifieth himself, even as he is pure.

4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

5 And ye know that he was manifested to take away our sins; and in him is no sin.

6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

7 Little children, let no man deceive you: he that doeth righteous-

ness is righteous, even as he is righteous.

8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

11 For this is the message that ye heard from the beginning, that we should love one another.

12 Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

The author is convinced that those who accept and practice the Christian teachings become so much in harmony with the eternal ethical principles of the universe that they are appropriately called "sons of God"; this is the substance of 3:1. Notice that the antecedent of "he" and "him" in 3:2-7 is "God," the author thus identifying the two as one. Whether the phrase in 3:2 "when he shall appear" refers to a new social order is not clear; see ante §812.

In 3:8b it is said: "For this purpose the Son of God was manifested, that he might destroy the works of the devil." It is clear that as far as historicity is concerned, Jesus and the devil are in the same category; there is no more reason for supposing that the author believed in the historicity of Jesus than that he believed that the devil was a historical personage. The meaning of 3:8b is simple enough; the purpose of the Christian teachings was to show the way to live righteously and thus to overcome sin, i. e. unrighteousness.

The phrase "his seed" in 3:9 is more clearly translated "God's nature." The meaning of 3:9 is that those who have come into harmony with the eternal ethical principles of the universe, i. e. God, can not sin as long as that harmony is preserved.

§814. "We have passed from death unto life"

3:13-24. Marvel not, my brethren, if the world hate you.

14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

18 My little children, let us not love in word, neither in tongue; but in deed and in truth.

19 And hereby we know that we are of the truth, and shall assure our hearts before him.

20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, *then* have we confidence toward God.

22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23 And this is his commandment, That we should believe on the name

of his Son Jesus Christ, and love one another, as he gave us commandment.

24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

In 3:14 is another of the many instances where "death" and "life" are used in a figurative sense to refer not to the body but to the character or personality; see ante §19.

In 3:16 is the statement that "God laid down his life for us"; this is quite in harmony with the fourth gospel conception of Jesus as preexistent, omnipotent, omniscient. It is also in keeping with the initiation ceremony which dramatically depicted the Christian teachings of Kindliness, Humility, Courage and Fairmindedness, to which the initiates pledged their entire loyalty even though it should necessitate the sacrifice of their own life.

In 3:18-24 the author identifies the Christian by the spirit or attitude of love; i. e. Kindliness, which he shows toward his fellow men.

§815. "Try the spirits whether they are of God"

4:1-6. Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

5 They are of the world: therefore speak they of the world, and the world heareth them.

6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

If there had been a historical Jesus, why would not the author exhort his readers to study diligently the teach-

ings of Jesus instead of urging them, as he does in 4:1, to "believe not every spirit, but try the spirits whether they are of God." A similar exhortation appears in I Thess. 5:19-21: "Quench not the spirit, Despise not prophesyings. Prove all things; hold fast to that which is good"; see ante §141.

The phrase in 4:2 "confesseth that Jesus Christ is come in the flesh" and its opposite, in 4:3, would seem superficially to allude to those who did and those who did not believe in the historicity of Jesus. But there is so much evidence in other parts of the letter that the author does not regard Jesus as a historical personage that the meaning of 4:2, 3 must be sought elsewhere. The people referred to in 4:3 "that confesseth not that Jesus Christ is come in the flesh" are obviously the separatists referred to in 2:19 ante; and, as suggested ante §812, they were probably a party in the Christian organization that decided that after all, the Christian teachings were not as full and complete as had been contended for by the Christian leaders, and therefore not entitled to be called Christian.

§816. "We love him because he first loved us"

4:7-21. Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

8 He that loveth not, knoweth not God; for God is love.

9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.

11 Beloved, if God so loved us, we ought also to love one another.

12 No man hath seen God at any

time. If we love one another, God dwelleth in us, and his love is perfected in us.

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 And we have seen and do testify that the Father sent the Son *to be* the Saviour of the world.

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

17 Herein is our love made per-

fect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

19 We love him, because he first loved us.

20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21 And this commandment have we from him, That he who loveth God love his brother also.

The author is here insisting that only those who love, i. e. are kindly toward—their fellow men can truthfully be said to love God, i. e. the eternal ethical principles of the universe. In 5:9 he explains what he means by the phrase in 4:10, 19, “because he first loved us”; the proof of God’s love toward man, i. e. that the universe is really beneficent, is the fact that the Christian teachings have been discovered, whereby men are enabled to live happily.

Contrast with 4:12 “No man hath seen God at any time” with the last sentence of 3:2 “For we shall see him [God] as he is.” The first phrase quoted tends to show that the author in 3:2 may have had in mind, not a new social order, but the condition of affairs after physical death.

§817. “By water and blood”

5:1-12. Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

2 By this we know that we love the children of God, when we love God, and keep his commandments.

3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

8 And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.

9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

12 He that hath the Son hath life; and he that hath not the Son of God hath not life.

With 5:3b compare Mt. 11:28 "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

In 5:6 it is said that Jesus "came not by water only but by water and blood. And it is the Spirit that beareth witness because the Spirit is truth." This probably is based upon the order of development of the Christian teachings. First the preaching of repentance by John the Baptist, symbolized here by water. Next the emphasis upon Kindliness, and Humility and Courage as a means of reaching righteousness and happiness, symbolized here by blood. And finally, the emphasis upon a perpetual Fairmindedness toward the discovery of ethical truth, symbolized here by Spirit. In 5:8 it is said that these three agree in one—i. e. they all make a completely harmonious system of principles. In 5:7 the author indulges in a bit of mystification in finding another set of three that bear record in heaven to the truth of the Christian teachings; and this bit of metaphysical speculation became the proof text of the theological doctrine of the Trinity that for centuries has played such a large part in the history of the Christian church.

§818. "There is a sin unto death"

5:13-21. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

15 And if we know that he hear us, whatsoever we ask, we know that

we have the petitions that we desired of him.

16 If any man see his brother sin a sin *which* is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

17 All unrighteousness is sin: and there is a sin not unto death.

18 We know that whosoever is born of God sinneth not; but he that

is begotten of God keepeth himself, and that wicked one toucheth him not.

19 *And* we know that we are of God, and the whole world lieth in wickedness.

20 And we know that the Son of God is come, and hath given us an

understanding, that we may know him that is true; and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.

21 Little children, keep yourselves from idols. Amen.

In 5:13 "eternal life" is spoken of as a present possession and hence must refer to the quality of the Christian life rather than its duration.

With 5:16b, 17 compare Mt. 12:31 "All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men." See ante §319. In the present passage, however, the author gives no clue as to the dividing line between sins which are "unto death" and those which are not.

CHAPTER XXVI

II JOHN

§819. The author and addressees of the letter

1-3. The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;

2 For the truth's sake, which dwell

eth in us, and shall be with us for ever.

3 Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

The letter is anonymous but tradition attributes it to the author of the fourth gospel. It seems likely, however, that it was written at a considerably later date than the date of that gospel and probably by a different hand.

The context seems to show that "the elect lady and her children" to whom the letter purports to be addressed, was the Christian organization—either entire or a single church community—and its members.

§820. "Who confess not that Jesus Christ is come in the flesh"

4-13. I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

8 Look to yourselves, that we lose not those things which we have

wrought, but that we receive a full reward.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed:

11 For he that biddeth him God speed is partaker of his evil deeds.

12 Having many things to write unto you, I would not *write* with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full.

13 The children of thy elect sister greet thee. Amen.

Taken apart from its context the reference in verse 7 to "many deceivers . . . who confess not that Jesus Christ has come in the flesh" would seem to indicate that the author believed Jesus to have been a historical character and that the "deceivers" were those who denied it. But the emphasis in verses 5 and 6 upon the importance of obeying the commandment of love or Kindliness, and in verses 9-11 upon "the doctrine of Christ," by which is obviously meant the entire Christian teachings, shows the author is merely referring to those who denied that the Christian teachings were true; i. e. "Jesus Christ has not come in the flesh" is equivalent to saying that the true way of life has not yet been discovered; compare I Jo. 4:3, ante §815.

CHAPTER XXVII

III JOHN

§821. Authorship and contents of the letter

1-14. The elder unto the well beloved Gaius, whom I love in the truth.

2 Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

3 For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

4 I have no greater joy than to hear that my children walk in truth.

5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;

6 Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well:

7 Because that for his name's sake they went forth, taking nothing of the Gentiles.

8 We therefore ought to receive such, that we might be fellow helpers to the truth.

9 I wrote unto the church: but

Diotrephes, who loveth to have the preeminence among them, receiveth us not.

10 Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church.

11 Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.

12 Demetrius hath good report of all *men*, and of the truth itself: yea, and we *also* bear record; and ye know that our record is true.

13 I had many things to write, but I will not with ink and pen write unto thee:

14 But I trust I shall shortly see thee, and we shall speak face to face. Peace *be* to thee. *Our* friends salute thee. Greet the friends by name.

This letter, like the preceding, has been attributed by tradition to the author of the fourth gospel, but probably comes from too late a date to have been the product of his pen.

In verses 1-8 the writer expresses his thanks to a friend whom he addresses as Gaius, for the hospitality which the latter has shown to Christian missionary workers. Verses 9 and 10 contain a denunciation of and threat against one Diotrephes, who has apparently denied hospitality to the writer or in some way has opposed him—

“receiveth us not.” In verse 11 he identifies Christianity and righteousness—“he that doeth good is of God.” The statement in verse 12, “we also bear record” probably means that the author has testified in his own life to the truth of the Christian teachings.

CHAPTER XXVIII

JUDE

§822. Authorship of the letter

1, 2. Jude, the servant of Jesus Christ, and brother to James, to them that are sanctified by God the Fa-

ther, and preserved in Jesus Christ, *and* called:

2 Mercy unto you, and peace, and love, be multiplied.

The letter purports to be written by Jude, the brother of James, either the Judas mentioned in Mt. 13:55 as the brother of James and also of Jesus, or the Judas mentioned by Jo. 14:22 as apparently one of the twelve disciples. But the considerable amount of speculation and the almost total absence of ethical teachings show a late date for the letter—entirely too late for it to have been written by any contemporary of Peter and James. Its ethical level is about that of Acts, II Thessalonians and Revelation and it was probably written at about the same time that those books were produced—perhaps a hundred years after the death of Peter and James.

§823. “The faith which was once delivered to the saints”

3, 4. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints.

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

The phrase in verse 3, “the faith which was once delivered to the saints” shows that the Christian organization has reached a relatively stable, conservative condition and that the pioneer days of Paul are long since past.

The protest in verse 4 against those in the Christian organization who had used the liberty of the Christian

teachings as an excuse for indulging in lasciviousness, thus in effect destroying the substance of those teachings, tends to justify the reluctance of Peter and the other conservative Jewish Christians to admit the Gentiles without their having also the discipline of the Jewish ceremonial law.

§824. Various warnings and pronouncements of woes

5-16. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

7 Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

8 Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities.

9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

11 Woe unto them! for they have

gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gain-saying of Core.

12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage.

With verse 5, compare I Cor. 10:1-11. The basis of verse 6 is apparently the book of Enoch, a Jewish apocryphal writing written probably around 150 B. C.; see Cambridge Greek Testament, p. XLVII. Verse 9 is probably based upon another Jewish apocryphal writing, The Assumption or Ascension of Moses; see Century Bible p. 16.

In verse 11 the way of Cain refers to his murder of Abel; the error of Balaam to his using the prophetic office for personal profit; the gainsaying of Core, to rebellion against authority. The last named reference shows a very well settled Christian organization and therefore a late date for the verse.

In verses 12, 13 the author uses some interesting similes to emphasize fruitlessness and futility. Compare II Peter 2:13; ante §804.

In verses 14, 15 there is given a further quotation from the book of Enoch which is expressly referred to; while verse 16 is based upon the Assumption of Moses; see Cambridge Greek Testament, p. XLVI.

§825. The correct attitude of Christians toward those in error

17-25. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These be they who separate themselves, sensual, having not the Spirit.

20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

21 Keep yourselves in the love of

God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22 And of some have compassion, making a difference:

23 And others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh.

24 Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy,

25 To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.

Note that Jesus himself is not quoted, but only his apostles, in verses 17-19. If Jesus had been a historical character, who had uttered the warnings ascribed to him in Mk. 13:1-36 ante, why would not the author have quoted them?

CHAPTER XXIX

INTERPOLATIONS IN THE PAULINE LETTERS

§826. Ways in which the interpolations may have been made

In all the Pauline letters, except Galatians, there are passages which have been inserted therein at some later date. This has been done either intentionally by some editor with a view to adjusting the letters to the ideas of a later age; or some copyist has made footnotes which a still later copyist has mistakenly written into the text. The more important of these interpolations are grouped together in this chapter.

§827. Some brief interpolated passages in I Corinthians

I Cor. 2:8b: for had they known it, they would not have crucified the Lord of glory.

I Cor. 5:7b, 8: for even Christ our passover is sacrificed for us:

8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

I Cor. 8:5, 6. For though there

be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6 But to us there is but one God, the Father, of whom are all things and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

I Cor. 10:4b: for they drank of that spiritual rock that followed them: and that rock was Christ.

The late origin of these passages is shown as follows:

The first passage, I Cor. 2:8b, because the author of it is apparently speaking of the crucifixion as a historical event; hence it must have been written long after the gospels and perhaps as late as Acts.

The second passage, I Cor. 5:7b, 8, because Paul, who reproved the Galatians, in Gal. 4:10, 11, for observing "days and months, and seasons, and years," would not have exhorted his readers to "keep the feast" and referred to Christ as "our passover." This passage is remi-

niscent of the language of Hebrews and was probably written at about the same time as that book.

The third passage, I Cor. 8:5, 6, because it contains the same speculative language in regard to the creation of the universe as are found in Jo. 1:1-18 and therefore could hardly have been written earlier than the fourth gospel.

The fourth passage, I Cor. 10:4b, because the author obviously thinks of Christ as pre-existent, as does the author of the gospel of John; therefore it was probably written at about the same date as the third passage.

§828. The account of the resurrection

I Cor. 15:1-11. Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

4 And that he was buried, and that he rose again the third day according to the scriptures:

5 And that was seen of Cephas, then of the twelve:

6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto

this present, but some are fallen asleep.

7 After that, he was seen of James; then of all the apostles.

8 And last of all he was seen of me also, as of one born out of due time.

9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

10 But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

11 Therefore whether *it were* I or they, so we preach, and so ye believed.

The purpose of 15:1, 2 is to fit in the contents of the chapter between Chapters 14 and 16. The implication in 15:2 is that his readers will be "saved" by believing in the historical fact of the resurrection. This shows a very late date for the writing of the chapter—probably as late as that of Acts.

This account of the resurrection is very different from that of Matthew, and while it is somewhat similar to that

of Luke and John, it goes far beyond the last two gospels in telling of an appearance to "above five hundred brethren at once." The purpose of such a statement was to give additional corroboration of that supposed historical fact; and the special purpose of 15:6b "of whom the greater part remain unto this present" was to induce the readers to believe that the passage was written in the days of Paul.

Although the gospels mention only twelve apostles, one of whom was Judas Iscariot, whose place was not filled till after the ascension, it is stated in 15:5 that Jesus was seen "of the twelve"; and in 15:7 that "he was seen of James, then of all the apostles." The probable purpose of this was to explain and justify passages in the Galatian letter where James is spoken of as an apostle and the account in Acts which speaks of the death of James the brother of John and later of a James who was apparently the head of the Jerusalem church; see ante §§30, 36, 614.

The purpose of 15:8-11 is to persuade the reader that the passage was from the hand of Paul.

§829. "If Christ be not raised, your faith is vain; ye are yet in your sins"

I Cor. 15:12-28. Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen:

14 And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised:

17 And if Christ be not raised,

your faith *is* vain; ye are yet in your sins.

18 Then they also which are fallen asleep in Christ are perished.

19 If in this life only we have hope in Christ, we are of all men most miserable.

20 But now is Christ risen from the dead, *and* become the firstfruits of them that slept.

21 For since by man *came* death, by man *came* also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But every man in his own order: Christ the firstfruits; after-

ward they that are Christ's at his coming.

24 Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power.

25 For he must reign, till he hath put all enemies under his feet.

26 The last enemy *that* shall be destroyed *is* death.

27 For he hath put all things under his feet. But when he saith, All things are put under *him*, *it is* manifest that he is excepted, which did put all things under him.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

The context shows that the phrase "resurrection from the dead," in 15:12, does not mean the Jewish and early Christian doctrine of that name (see ante §20) but the Greek metaphysical doctrine of the immortality of the soul.

In 15:13-19, the truth and efficacy of the entire Christian teachings are made to depend upon the historical fact of the resurrection of Christ and so it has remained for the bulk of the Christian world to this day. This shows that by the time this passage was written the Christian organization had entirely yielded to the Greek demand for metaphysical speculation. Note the striking contrast with I Cor. 1:22 where Paul impliedly rejects the demand and with Gal. 5:22, 23, where Paul says that the "fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

In 15:20 is the flat declaration of the resurrection of Christ as a historical fact, not as the historization of the initiation drama. If 15:22, 23 had been written by Paul it would have referred to the life giving properties of the Christian teachings of Kindliness, Humility, Courage and Fairmindedness as contrasted with the deadening effect of the Jewish ceremonial law; but in this chapter it is nothing more than a lifeless bit of metaphysical speculation. Similarly, if 15:24, 25 had been from Paul's pen, it would have been a symbolic statement of the expected triumph of the Christian organization and its teachings, whereas in the present passage it refers to the speculative

return of a historical character who was crucified and literally rose from the dead. In the earlier part of the New Testament the word "death" was frequently used to mean the destruction of character and personality through the failure to accept the Christian teachings; see ante §19; in 15:26-28 the reference is obviously to the Christianized doctrine of the immortality of the soul, in which it is declared that the personality of the Christian will continue to live on after the death of the physical body.

§830. "Why are they then baptized for the dead?"

I Cor. 15:29-34. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 And why stand we in jeopardy every hour?

31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

32 If after the manner of men I

have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die.

33 Be not deceived: evil communications corrupt good manners.

34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame.

The baptism by water practiced by the Nazarene sect and especially by its great preacher, John the Baptist, was symbolical of repentance, i. e. of turning toward a life of moral cleanliness; see ante §14. Later there seems to have been a second baptism—a baptism into the spirit of the Christian teachings; this was probably effected by very thoroughgoing instruction in the Christian fundamentals, by word of mouth and by symbolic pageant; see ante §21. The present passage shows a very late date of production—so late that baptism has ceased to be a means of impressing the mind of the new initiate and has become a matter of magic and superstition. There is nothing in the entire book of Acts which shows a lower stage of degradation of the Christian organization and its teachings than does 15:29.

The substance of 15:30, 32 is the same as that of 15:13-19, namely, that the truth and validity of the Christian teachings are wholly dependent upon the happening

of a miracle as a historic fact. The interpolator of these passages no doubt meant well but the result of the interpolation has been to foist upon Paul views which we know from I Cor. 1:22 he would have most emphatically repudiated; see ante §91.

§831. "How are the dead raised up?"

I Cor. 15:35-58. But some *man* will say, How are the dead raised up? and with what body do they come?

36 *Thou* fool, that which thou sowest is not quickened, except it die:

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*:

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds.

40 *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

41 *There is* one glory of the sun, and another glory of the moon, and another glory of the stars; for *one* star differeth from *another* star in glory.

42 So also *is* the resurrection of the dead. It is sown in corruption, it is raised in incorruption:

43 It is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power:

44 It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45 And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.

46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

48 *As is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55 O death, where *is* thy sting? O grave, where *is* thy victory?

56 The sting of death *is* sin; and the strength of sin *is* the law.

57 But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

The purpose of this long argument is to show the plausibility of the doctrine of the immortality of the soul to those who insisted that there could not be a soul without a body and that since the physical body decayed after death, the soul could not continue to exist. The statement in 15:36 that the seed which is sowed must die in order to be quickened is, of course, not true as to the entire seed and therefore the argument from analogy is not valid; but perhaps the author had in mind that only the outside of the seed dies and that the germ, which does not die, is analogous to the soul that survives the death of the body.

In 15:20, 23 the author says that "Christ was the first fruits of them that slept"; see ante §829. It seems a fair inference from those two verses and 15:42, 44 that he did not believe in the resurrection of the physical body of Jesus. This is inconsistent, of course, with the gospel story of the empty tomb and with Luke's story that Jesus ate a piece of broiled fish after his resurrection; see ante, Lu. 24:42, 43, §515.

If 15:45, 47 had been written by Paul it would have referred to the deadening effect of the Jewish ceremonial law as contrasted with the vitalizing and energizing effect of the acceptance and practice of the Christian teachings. But in its present connection it is merely another bit of metaphysical speculation upon which theologians have based their dry-as-dust creeds.

The doctrine of the resurrection of the physical body is again repudiated in 15:50. If, in 15:36, the author had in mind the continued existence of the soul, unaffected by the death of the body, it is difficult to understand just what change is referred to in 15:51, 52 unless it is that he thinks of the soul as beginning to grow, like the germ of the seed, "at the last trump."

The quotation in 15:54 is from Is. 25:8. The basis of 15:55 is Hos. 13:14 though the meaning is probably quite different. In 15:55 the author is asserting, by means of a rhetorical question, that because the soul of the Christian is immortal, there is no sting to death and the grave does not win a victory; whereas the author of Hos. 13:14 apparently is exhorting death and the grave to bring punishment upon the unrighteous Israelites:

I will ransom thee from the power of Sheol: I will redeem them from death: O death, where are thy plagues? O Sheol, where is thy destruction? repentance shall be hid from mine eyes.

§832. "Knowing therefore the terror of the Lord"

II Cor. 5:1-11. For we know that, if our earthly house of *this* tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

3 If so be that being clothed we shall not be found naked.

4 For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

5 Now he that hath wrought us for the self-same thing *is* God, who also hath given unto us the earnest of the Spirit.

6 Therefore *we are* always confident, knowing that, whilst we are

at home in the body, we are absent from the Lord:

7 (For we walk by faith, not by sight:)

8 We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

10 For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

The author of this passage does not argue for the doctrine of the immortality of the soul—he assumes it. Another bit of evidence of the late date of the passage is the phrase in 5:11, "the terror of the Lord," which is similar to several passages in Acts; see ante §591.

§833. "Reconciling the world unto himself"

II Cor. 5:14b-21. Because we thus judge, that if one died for all, then were all dead:

15 And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

17 Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

18 And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20 Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

21 For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

It is difficult, if not impossible, to put any plausible interpretation on 14b. If it were not for the contents of 5:15 it might be regarded as a veiled reference to the initiation ceremony in which the new proselyte underwent a ceremonial crucifixion and resurrection; see ante §21. In 5:15 the author is apparently stating what was later known as the theological doctrine of the atonement.

The context seems to show that the phrase in 5:16 "after the flesh" means, "according to outward appearances," "superficially." The author is apparently contrasting his former attitude toward Christianity when he was entirely outside the organization with his attitude after he understood and became converted to the Christian teachings.

The metaphysical conception, in 5:18, 19, of "God reconciling the world to himself" is somewhat similar to the speculative idea in Heb. 7:24, 25 where Jesus is represented as having "an unchangeable priesthood" and ever living "to make intercession for those that come unto God by him"; and to that in Rom. 8:26 where it is said that the "Spirit itself maketh intercession for us with groanings which cannot be uttered." See ante §§764, 667.

What the author is trying to state, in this highly speculative language, is the effect of the Christian teachings in bringing those who accept them into harmony with the eternal ethical principles of the universe.

In 5:21 is stated the theological doctrine of the atonement and the corollary thereto, of the sinlessness of Jesus; for a discussion of the latter, see ante §791.

§834. "Be ye not unequally yoked with unbelievers"

II Cor. 6:14-7:1. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be

their God, and they shall be my people.

17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you,

18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

7:1. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

The striking contrast between this passage, which was evidently written after Christianity had become decadent, and the optimistic views of Paul in regard to marriages between Christians and non-Christians, has already been pointed out in §106, discussing I Cor. 7:12-16; see also §130. In thus prohibiting mixed marriages the author of this passage is following in the footsteps of the Jews, who, in order to prevent being absorbed by other nations during and after the Babylonian exile, legislated against the marriage of Jews with Gentiles. See Ezra 10:1-44.

The quotation in 6:16 is either from Ex. 29:45, Lev 26:12, Ezek. 37:27 or Jer. 31:1. That in 6:17 is from Is. 52:11; and the language of 6:18 is based upon Hos. 1:10 and Is. 43:6.

§835. "Though he was rich"

II Cor. 8:9. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

This verse sets forth the omnipotent, pre-existent Jesus who deliberately chooses to become a poor mortal. This is quite similar to the conception in the fourth gospel and hence the verse was probably written at about the same time as that gospel was produced.

§836. "Which delivered us from the wrath to come"

I Thess. 1:10. And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

This verse is quite similar to passages in Acts, especially the first and last phrases: "to wait for his Son from heaven" and "the wrath to come." Hence it was probably written and inserted at a very late date.

§837. "Who killed the Lord Jesus"

I Thess. 2:14-16. For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews:
15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:
16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always: for the wrath is come upon them to the uttermost.

The late date of this interpolation is shown by the assumed historicity of Jesus in 2:15, by the reference to "wrath" in 2:16 and by the pointlessness and lack of ethical import of the whole passage.

§838. "Wherefore comfort one another with these words"

I Thess. 4:13-5:11. But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.
14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.
15 For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore comfort one another with these words.

1 But of the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly that the day of the Lord cometh as a thief in the night.

3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

4 But ye, brethren, are not in dark-

ness, that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6 Therefore let us not sleep, as *do* others; but let us watch and be sober.

7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.

8 But let us, who are of the day, be sober, putting on the breast-plate of faith and love; and for a helmet, the hope of salvation.

9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

10 Who died for us, that, whether we wake or sleep, we should live together with him.

11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

Both in 4:18 and 5:11 the purpose of this interpolated passage—or passages,—is expressed to be that of giving comfort and consolation to those who were mourning for their friends and relatives who had died before the coming of the new social order. The author of 4:13-18 is apparently trying to combine the Jewish and early Christian doctrine of the resurrection of the dead with the Greek doctrine of the immortality of the soul. Thus it seems to be a fair inference from 4:17 that he does not expect any changes to take place in those who are alive when “The Lord shall descend from heaven with a shout”; their bodies are apparently to be taken through the air and “ever be with the Lord.” Since he is writing in order to console, he does not undertake to explain how the bodies were to be perpetually fed and sustained in the air. This is a far cry from I Cor. 14:2-19 where Paul at considerable length stresses the importance of speaking with understanding; see ante §119.

If 5:1-9 stood by itself it would refer to the imminently expected coming of the new social order and might have

been produced during the period of historization or even as early as the days of Paul; but 5:10, 11, which seem to be closely connected with the preceding nine verses, sets forth the conceptions of the vicarious atonement and the immortality of the soul, which show a date not earlier than that of the writing of the fourth gospel.

In 4:15 the word "prevent" is used in its literal meaning of "go before," i. e. "precede."

§839. "Having a desire to depart and be with Christ"

Phil. 1:21-24. For to me to live *is* Christ, and to die *is* gain.

22 But if I live in the flesh, this *is* the fruit of my labour: yet what I shall choose I wot not.

23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

24 Nevertheless to abide in the flesh *is* more needful for you.

In 1:21, 23 the author apparently has in mind the doctrine of the immortality of the soul; hence the passage belongs to the period of metaphysical speculation, and was probably written many years after Paul's death.

§840. "Who . . . thought it not robbery to be equal with God"

Phil. 2:5-13. Let this mind be in you, which was also in Christ Jesus:

6 Who, being in the form of God, thought it not robbery to be equal with God:

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

10 That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

11 And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling:

13 For it is God which worketh in you both to will and to do of *his* good pleasure.

In 2:6-11 there is set forth the conception of the omnipotent, pre-existent Jesus who deliberately chooses to be born as a man and to be crucified. In 2:6 the author

also says that Jesus "thought it not robbery to be equal with God"; this shows a development beyond the conception of the author of the fourth gospel and therefore a date subsequent to the time at which that gospel was written; see ante §564. This conclusion is re-enforced by the exhortation in 2:12 to "work out your own salvation with fear and trembling," the language of which is strongly reminiscent of Acts; see ante §591.

§841. "For our citizenship is in heaven" (Am. R. V.)

Phil. 3:17-21. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ:

19 Whose end *is* destruction, whose God *is* their belly, and *whose* glory

is in their shame, who mind earthly things.)

20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

This bit of metaphysical speculation is quite similar to that indulged in by the author of I Thess. 4:13-18 (§838); he is apparently trying, in 3:21, to reconcile the doctrine of the resurrection of the body with that of the immortality of the soul.

CHAPTER XXX

REVELATION

§842. Authorship and date

1:1-3. The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John:

2 Who bare record of the word of

God, and of the testimony of Jesus Christ, and of all things that he saw.

3 Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand.

As long as Egypt and Assyria were rivals for the supremacy of the world the hope of the Israelites to re-establish the kingdom of David was not wholly unreasonable; but with the building of a world wide empire by Alexander and the later establishment of Roman rule over even a larger territory, the hope for a Messianic age waned, except where it flared up as the answer of zealous Jewish leaders to religious persecution. Of necessity, however, their utterances at such times were veiled in symbolic language and most of their productions took the form of visions or apocalypses in which the author undertakes to reveal to his readers the operation of unseen forces and to assure them that their persecution will soon be ended and that they will emerge triumphant over their present persecutors. During the period from 300 B. C. to 150 A. D. there were many of these apocalypses written; one of them, the so-called prophecy of Daniel, which was produced during the persecution by Antiochus Epiphanes, made such a deep impression upon the Jews that it was added to their sacred canon. Others, such as the Assumption of Moses, the Book of Enoch and the Fourth Book of Esdras, were important enough to exert considerable influence upon some of the New Testament books, and especially upon the only apocalypse to

become a part of the New Testament—the Revelation or Apocalypse of John.

The book of Revelation contributes nothing to our knowledge of the fundamentals of early Christianity and the ethical level of most of it is quite low; but it has played a large part in the history of organized Christianity because of its many veiled predictions which have been applied to various persons and events in practically all periods of stress and strain since the book was written.

The book purports to have been written by one John and the tradition is that the author was the John who is mentioned by Paul in Gal. 2:9 as associated with Peter and James in the administration of the Jerusalem church. But the large amount of speculation and the use of such symbols as the "Word," "the Lamb" and "the shepherd" show that it was not written earlier than the fourth gospel which also uses those symbols. The style is so different from that of the fourth gospel that it is quite unlikely that it is from the same author; furthermore there are several passages which show a very late date—perhaps as late as that of the fifteenth chapter of I Corinthians; see ante §§828-831.

§843. "Behold, he cometh with clouds"

1:4-8. John to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

5 And from Jesus Christ, *who is* the faithful witness, *and* the first-begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

6 And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

7 Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen.

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

In 1:4, 5 the author invokes grace and peace "from him which is, and which was, and which is to come . . .

and from Jesus Christ, etc.” This seems to be a reference to the theologized and deified “Holy Spirit,” and if so, it shows a very late date for the passage; compare 1:8. In 1:5b is a statement of the theological doctrine of the vicarious atonement, which also shows a late date.

With 1:6 compare II Tim. 2:12: “If we suffer we shall also reign with him”; see ante §734. And I Peter 2:9: “But ye are a chosen generation, a royal priesthood”; see ante §789.

The prediction in 1:7 “he cometh with clouds” is based upon Mk. 14:62 which in turn is based upon Dan. 7:13: “I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him.” See ante §250. Also compare I Thess. 4:17: “Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air”; see ante §838. See also Mt. 24:30, ante §372.

The phrase in 1:7 “they also which pierced him” refers to John’s version of the crucifixion story, Jo. 19:34, 37, see ante §576.

§844. “I was in the Spirit on the Lord’s day”

1:9-20. I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I was in the Spirit on the Lord’s day, and heard behind me a great voice, as of a trumpet,

11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And I turned to see the voice that spake with me. And being

turned, I saw seven golden candlesticks:

13 And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire;

15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance *was* as the sun shineth in his strength.

17 And when I saw him, I fell at

his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18 I *am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

19 Write the things which thou hast seen, and the things which are,

and the things which shall be hereafter;

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

In 1:9 the phrase "companion in tribulation" shows that the purpose of the author is to give comfort to fellow Christians who are undergoing persecution.

In 1:10 the phrase "in the Spirit" is shown by the context to mean that the author was in an ecstatic trance in which he had the vision which he is about to relate. The phrase "on the Lord's day" tends to show a very late date for the passage. It is true that in I Cor. 16:2, apparently by Paul, the Corinthian Christians are exhorted: "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings (for the Jerusalem saints) when I come"; but there is nothing to show that the Christians were observing the first day of the week as a sabbath and the day is not called the "Lord's day." It is arguable that the passage is even later than Acts 20:7, where it is related that: "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them"; because although the Christians by that time may have been observing the first day instead of the seventh as a sabbath, it is still not called the "Lord's day."

The description of the Son of man in 1:13-15 is based upon Dan. 10:5, 6; 7:9; Ezek. 1:7. The second sentence of 1:16 is probably an allusion to Heb. 4:12, where it is said that the "word of God is . . . sharper than any two-edged sword." In 1:17 the impression of the vision upon the author is based upon Dan. 8:17, 18; 10:9, 10, 16; Ezek. 1:28.

§845. The message to the church of Ephesus

2:1-7. Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

4 Nevertheless I have *somewhat*

against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6 But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.

7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

In 2:2 the author speaks of false apostles in much the same way as Paul did in Gal. 2:4 and II Cor. 11:13. Paul was referring to the conservative Jewish Christian leaders, such as Peter and James, who were urging the Gentile Christians to observe the Jewish ceremonial law; see ante §§33, 136. The present author, writing perhaps a hundred years later, is probably referring to those who made licentious use of Christian liberty from rigid rules and mechanical restrictions. The Nicolaitans of 2:6 are probably the followers of the false apostles.

The substance of 2:4, 5 is an exhortation to return to the attitude of enthusiasm and devotion to the Christian teachings which they had shown upon their conversion.

§846. The message to the church in Smyrna

2:8-11. And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

9 I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan.

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

The purport of 2:9b is that the Jews are taking part with the Roman Empire in persecuting the Christians and therefore are not entitled to be called Jews but instead belong to the synagogue of the devil.

In 2:10 the "ten days" was probably meant to refer to a brief period. The "crown of life" may have referred to the crown of a king (compare 1:6 ante) or to the victor's wreath. The "second death" referred to in 2:11 is probably the condemnation of the soul at the judgment after the death of the body, and casting it into the "lake of fire," as described by the author, post §881.

§847. The message to the church in Pergamos

2:12-17. And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;

13 I know thy works, and where thou dwellest, *even* where Satan's seat *is*: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumblingblock before the children of

Israel, to eat things sacrificed unto idols, and to commit fornication.

15 So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.

16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it*.

The reference in 2:13 to Satan's seat being in Pergamos is probably an allusion to the worship there of the Roman emperor; it was the refusal of the Christians to join in this worship that was one of the reasons for their being persecuted.

With 2:16b compare Heb. 4:12a: For the word of God is quick and powerful, and sharper than any two-edged sword. See ante §757.

The Century Bible, p. 144, gives the following explanation of the "hidden manna," in 2:17:

"The meaning of this allusion can only be understood in the light of later Jewish tradition and speculation. Aaron

had been commanded to 'lay up' a pot or basket of the manna 'before the Testimony' (Exod. xvi. 33). This was taken subsequently to mean 'within the Ark' (so Heb. ix. 4). In later times it became a tradition among the Jews that, before the destruction of Jerusalem, the Ark with all its contents was removed by Jeremiah, in accordance with Divine command, and hidden in a cave of Sinai (see 2 Macc. ii. 1); further, that when the expected advent of the Messiah took place, then these hidden things would be revealed and restored to their ancient place. Among the hidden things then to be revealed they counted the 'manna.'"

A somewhat similar explanation is given of the "white stone":

"That explanation seems the best which finds the origin of the symbol in the sphere of popular superstition. Among the later Jews, especially, great and mysterious power had for long been ascribed to secret names, the knowledge or pronouncement of which secured the opening of closed portals, the discovery of hid treasure, or the co-operation of supernatural powers. One special application of such names of power was to obtain entrance for the ascending soul through the successive gates which were supposed to bar its way to the highest heaven. Such ideas found special currency and continual development in those quarters where Jewish and Hellenic thought were mingling, from which issued early in the second century the speculative systems of Gnosticism. To one holding such ideas, a white stone with a secret name upon it would signify an amulet inscribed with a formula or name of power by which he could secure salvation or entrance into heaven. To this, as to the 'hidden manna,' the Apocalypse gives a Christian interpretation. The white stone is just the pebble or tile or plaque on which a name could conveniently be inscribed. The promised gift of Christ is the new name, which here, as elsewhere in the Bible, stands for a new character (Gen. xxxii. 28; Matt. xvi. 17, 18)."

§848. The message to the church in Thyatira

2:18-29. And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass;

19 I know thy works, and charity,

and service, and faith, and thy patience, and thy works; and the last *to be* more than the first.

20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which

calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space to repent of her fornication; and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

24 But unto you I say, and unto the rest in Thyatira, as many as

have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

25 But that which ye have *already*, hold fast till I come.

26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

28 And I will give him the morning star.

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

The meaning of 2:19 is that the church is showing improvement instead of deterioration. The reference in 2:20-23 is either to an actual woman as leader of a section of the church which favors sexual licentiousness or to the heretical sect itself. It would be interesting to know whether the threat of causing pain and death induced any of the recalcitrants to repent. Evidently they exercised considerable influence, because in 2:24, 25, all that is asked of the other members is to "hold fast till I come."

The promise of temporal power in 2:26, 27 is an echo—after many decades—of Paul's reminder to his readers in I Cor. 1:22 that "ye saints are to manage the world;" see ante §103. The "morning star" promised in 2:28 is probably the symbol of the brightness and freshness of the morning of deliverance after the night of persecution and dissension.

§849. The message to the church in Sardis

3:1-6. And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

2 Be watchful, and strengthen the things which remain, that are ready

to die: for I have not found thy works perfect before God.

3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment; and I, will not blot out his name out

of the book of life, but I will confess his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

The meaning of 3:1b is that the church in Sardis is only apparently alive but is really dead in sin. That the situation is not entirely hopeless is shown by the verses following. The simile of the thief coming in the night had been used in Mt. 24:43-51. The expression in 3:4 "have not defiled their garments" was probably used because the author had in mind sexual impurity of some sort.

§850. The message to the church in Philadelphia

3:7-13. And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the

word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name.

13 He that hath an ear, let him hear what the Spirit saith unto the churches.

With 3:7, 8 compare Mt. 16:19: "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven;" see ante §338. With 3:9 compare 2:9 ante. With 3:12 compare 2:17 ante. The promise in 3:12 to make "him that overcometh a pillar in the tem-

§853. "Worthy is the Lamb"

5:1-14. And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and

golden vials full of odours, which are the prayers of saints.

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

10 And hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

14 And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

The phrase in 5:5 "the Lion of the tribe of Juda" is based upon Jacob's blessing of his son Judah in Gen. 49:9: "Judah is the lion's whelp; from the prey, my son, thou art gone up; he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?" That Jesus is symbolized here as a Lion does not prevent the author from representing him as a Lamb in the very next verse.

The opening or loosing of the seven seals of the book, in 5:5, 9, is a symbolic representation of the achievement of the early Christians in discovering the Christian teachings which show the true way of life. And the praise given to the Lamb, and the promise of "power and riches

and wisdom and strength and honor and glory and blessing," in 5:11-14, is the reward meted out by the heavenly powers in recognition of that achievement.

§854. Opening the first six seals

6:1-17. And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

3 And when he had opened the second seal, I heard the second beast say, Come and see.

4 And there went out another horse *that was red*: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and *see* thou hurt not the oil and the wine.

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 And when he had opened the fifth seal, I saw under the altar the

souls of them that were slain for the word of God, and for the testimony which they held:

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they *were*, should be fulfilled.

12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondsman, and every free man, hid themselves in the dens and in the rocks of the mountains;

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 For the great day of his wrath is come; and who shall be able to stand?

The vision of the white, red, black and pale horses, with their riders, is based upon Zechariah's vision of four chariots, drawn by red, black, white and grised and bay

horses; see Zech. 6:1-8. The white horse here probably symbolizes the expected triumph of Christianity over its foes; the red, black and pale horses signify the slaughter, famine and pestilence that are to be visited upon the earth in revenge for the persecution of the Christians.

The appeal for vengeance, in 6:9, 10 made by the souls of those that had lost their lives in persecution shows that the author wrote late enough to have accepted fully the Greek speculative doctrine of the immortality of the soul; it also shows a comparatively low ethical level, not higher than that of II Thessalonians; see ante §710.

In 6:11 the white robes that were distributed among the Christian martyrs probably symbolized both their purity of life and their steadfastness in persecution. With 6:12-17 compare Mk. 13:24, 25; Mt. 24:29; ante §§242, 372. The meaning sought to be conveyed in this strongly drawn picture is that the Roman Empire will be shaken and overturned in revenge for the persecution of the Christians.

§855. "These are they which came out of great tribulation"

7:1-17. And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4 And I heard the number of them which were sealed: and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel.

5 Of the tribe of Juda *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand.

6 Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Nephthalim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand.

7 Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand.

8 Of the tribe of Zabulon *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.

9 After this I beheld, and, lo, a

great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might. *be* unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these

which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

The purpose of this chapter is to assure those who are facing persecution of the reward that is awaiting them if they suffer death because of their steadfast adherence to Christianity.

The significance, in 7:4-8, of the "sealing" of the twelve thousand from each of the twelve tribes of Israel is not clear. It may be a fragment of a Jewish apocalypse that has been incorporated by the author to memorialize those Jews who had accepted Christianity, keeping in mind that the Nazarene sect called itself such because they maintained that they were the true Israel; see ante §14. If that be the correct interpretation, the "great multitude" in 7:9 were the Gentile Christians who alone had undergone the present persecution, Jewish Christianity having either disappeared or dwindled in numbers and influence. This would tend to show a late date for the book.

§856. The opening of the seventh seal

8:1-6. And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

2 And I saw the seven angels which stood before God; and to them were given seven trumpets.

3 And another angel came and

stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne.

4 And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.

5 And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

6 And the seven angels which had the seven trumpets prepared themselves to sound.

The substance of the passage is that the prayers of the Christians for revenge upon their persecutors have reached God and that he is preparing to let loose vengeance upon the earth. The half hour silence, in 8:1, probably indicates the doubt which had been in the mind of the author as to whether the prayers had actually reached the heavenly throne.

§857. The first four trumpets

8:7-13. The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

11 And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

In Chapter 6 the author had promised war, famine and pestilence; he now promises additional vengeance. In 8:7-12 only a third of the trees, grass, fish, ships, sun, moon and stars are destroyed, the other two-thirds being left, presumably, for the Christians. With this compare Zech. 13:8 where the promise made on behalf of Jehovah is that "in all the land two parts therein shall be cut off

and die; but the third shall be left therein." With 8:7 compare Exod. 7:17-21, where it is related that Jehovah turned the waters of Egypt into blood in order to induce Pharaoh to let the Israelites go. With 8:12 compare Exod. 10:21-23, the story of the ninth Egyptian plague of a three day darkness.

§858. The fifth trumpet

9:1-12. And the fifth angel sounded and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man.

6 And in those days shall men seek death, and shall not find it; and

shall desire to die, and death shall flee from them.

7 And the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.

8 And they had hair as the hair of women, and their teeth were as *the teeth* of lions.

9 And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle.

10 And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months.

11 And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath *his* name Apollyon.

12 One woe is past; *and* behold, there come two woes more hereafter.

With 9:1-11 compare the story, in Exod. 10:12-19, of the plague of locusts inflicted upon the Egyptians. Compare also Joel 2:2-11. But in this passage the locusts are not to attack vegetation, but men (9:4); and their function is not to kill but to torment for five months, which was probably the usual duration of a locust plague (9:5). With 9:6 compare 6:16 ante. In 9:7-10 the author draws heavily upon his imagination in order to give a description horrible enough to make an adequate punishment for the persecutors of the Christians. In 9:11 "Abaddon" is apparently used to personify destruction.

§859. The sixth trumpet

9:13-21. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

16 And the number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their

mouths issued fire and smoke and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk:

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

• Here it is likely that the author is using old apocalyptic material. The substance of it is that four other nations will make war upon the Roman Empire at the exact time that God has appointed ("an hour, and a day, and a month, and a year").

As in 9:7-10 the author was not satisfied with ordinary locusts, so in 9:17-19 he is not satisfied with ordinary horses as a means of wreaking vengeance. In 9:20, 21 the list of sins is quite similar to that given by Paul in Gal. 5:19-21 as the "fruit of the flesh"; see ante §77. In these two verses the author is seeking to emphasize the obstinacy and stubbornness of the persecutors in refusing to abandon their wickedness; unconsciously he is also expressing the profound truth that real repentance is rarely the result of terrorization.

§860. "And sware that there should be time no longer"

10:1-7. And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow

was upon his head, and his face *was* as it were the sun, and his feet as pillars of fire:

2 And he had in his hand a little book open: and he set his right foot upon the sea, and *his* left *foot* on the earth,

3 And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

6 And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

The probable significance of 10:4 is that there was a current apocalypse using the seven thunders instead of seven seals or seven trumpets, but that the author for some reason preferred not to incorporate it into his own apocalypse. Or perhaps the seven thunder scheme was one which he had started to work out but could not complete, so he merely uses it here to pique the readers' curiosity as to what the author has seen in his vision but has been commanded not to divulge.

The substance of the angel's oath, in 10:5, 6, is that the time for sending vengeance upon the persecutors of the Christians is at hand—"that there should be time no longer."

§861. "It was in my mouth sweet as honey"

10:8-11. • And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy

belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

Part of the basis of 10:8-10 is Ezek. 3:1-3:

"Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. So I opened my mouth, and he caused me to eat that roll.

And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then I did eat it; and it was in my mouth as honey for sweetness."

It is explained in 11:11 that the little book referred to the future prophecies to be made by the author. The analogy between the assimilation of food by the stomach and the assimilation of teachings by the mind had been made use of in the communion service of the Christian initiation ceremony; see ante §21.

Just why the book should make his belly bitter is not clear. Perhaps it referred to the fact that revenge is not permanently satisfying.

§862. "And I will give power unto my two witnesses"

11:1-14. And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

4 These are the two olive trees, and the two candlesticks standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

11 And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

14 The second woe is past; and, behold, the third woe cometh quickly.

When one considers the repudiation, in Paul's letters and the gospels, of the Jewish ceremonial law and the temple, and the statement in 21:22 post, that in the new Jerusalem the author "saw no temple therein," it seems almost certain that this passage has been incorporated from some Jewish apocalypse. This explanation is reinforced by the reference, in 11:2, to the outer court of the Gentiles which was a feature of the Jewish temple, and by the express reference to the holy city. The two witnesses referred to in 11:3 are therefore probably Jewish prophets contemporary with the writing of the Jewish apocalypse; and the period of three and a half years, in 11:2, probably refers to some actual or predicted military occupation of Jerusalem by Gentile armies. The reference to the two olive trees is probably based upon Zech. 4:3.

The very great powers attributed to the two prophets in 11:5, 6 are not enough to withstand the strength of the beast from the bottomless pit, as related in 11:7. The last two thirds of 11:8 is almost certainly an interpolation—either by the incorporator or a later copyist or editor—inserted after "great city," in order to Christianize the passage, but resulting in merely confusing its meaning.

In 11:9, 10, the Gentiles are represented as being guilty of the extreme cruelty of denying burial to the bodies of the two prophets; in 11:11, 12 there is a resurrection and ascension in full view of their enemies. This is probably a part of the original Jewish apocalypse, though it might conceivably have been added by the incorporator. With 11:13 compare Mt. 27:51, 52; ante §387.

§863. The seventh trumpet

11:15-19. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art,

and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that

fear thy name, small and great; and shouldest destroy them which destroy the earth.

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

This is evidently meant to be the climax of the judgment of vengeance upon the persecutors of the Christians and of the complete triumph of Christianity. The four and twenty elders, in 11:16, are the same, apparently, as those already mentioned in 4:4, 10 and 5:6, 8, 14.

§864. "A woman clothed with the sun"

12:1-11. And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2 And she being with child cried, travailing in birth, and pained to be delivered.

3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

6 And the woman fled into the wilderness, where she hath a place

prepared of God, that they should feed her there a thousand two hundred and threescore days.

7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

The "woman clothed with the sun" is quite obviously the Christian organization and her child the historized Jesus who is to "rule all nations with a rod of iron." In 12:9 it is explained that the dragon is "the serpent, the Devil and Satan"—a personification of the forces of evil

which are opposing Christianity. The purport of 12:6, 7 is that the heavenly forces are fighting in behalf of the Christian organization. Michael is one of the four archangels of Jewish angelology; see Jude 9. In 12:10 Satan is spoken of in his original role as accuser; see Zech. 3:12, and throughout the book of Job; e. g. Job 1:9.

Apparently 12:11 has nothing to do with the war in heaven, but is a parenthetical clause which may have been inserted by a later editor. The antecedent of "they" is apparently the "brethren" of 12:10. The phrase "loved not their lives unto the death" is probably based upon Jo. 12:25: "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

§865. "And the earth helped the woman"

12:12-17. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitors of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*.

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for

a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

The devil having been cast out of heaven proceeds to continue his activity on earth, but the heavenly powers are again represented as helping and protecting the woman, i. e. the Christian organization. The period referred to in 12:14 is three and a half years (a time, and times and half a time), the same as one thousand two hundred and threescore days of 12:6. In 12:16 the earth itself acts as an instrument of heaven in aiding the Christians.

In 12:5 it was related that the man-child was caught up unto God, thus partially adopting the conception of the gospel of John. In 12:17 the "remnant of her seed" refers obviously to the Christians who are being persecuted.

§866. "And it was given unto him to make war with the saints"

13:1-10. And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

5 And there was given unto him a mouth speaking great things and blasphemies; and power was given

unto him to continue forty and two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9 If any man have an ear, let him hear.

10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

According to the American Revised Version, the first sentence of this chapter is translated "and he stood upon the sand of the sea," referring to the dragon of 12:17 ante.

The basis of 13:1b is Dan. 7:2a "and four great beasts came up from the sea." Notice that the beast is described as having seven heads and ten horns" and is thus similar to the dragon as described in 12:3 ante. Apparently both the heads and horns represent Roman emperors but there is no certain indication as to which rulers are meant.

In Dan. 7:4-6 the first three of the four beasts are said to be respectively, a lion, a bear and a leopard. In 13:2

the author combines them into one beast, probably to indicate that the Roman Empire combined within itself all the objectionable features which the author of Daniel had assigned separately to the three great powers of his own day.

The reference in 13:3 is probably either to some severe defeat suffered or to be suffered by one of the emperors or to a serious wound inflicted or to be inflicted upon his own person. The period of forty-two months is the same in duration as the periods mentioned in 12:6, 14 ante.

The assurance in 13:7 is that it was a part of the divine plan that the Roman Empire should persecute the Christians, and therefore it must be patiently endured till the end of the period that has been divinely allotted to the persecution. The substance of 13:10 is probably that since the power of the Roman Empire is dependent upon force it can last only till a stronger power overthrows it. It seems likely that this verse is an interpolation by some later editor; it does not easily harmonize with the author's speculation about the divine plan in 13:7, 8.

§867. "And I beheld another beast"

13:11-18. And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

14 And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the

beast, which had the wound by a sword, and did live.

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore *and* six.

The reference in 13:14b to making an image to the beast and in 13:15b to those who would not worship the image of the beast seem to show that the second beast was probably a heathen priest who was conducting the persecution of the Christians for refusing to worship the emperor. In 13:18 it seems that the author is referring to the second beast and therefore not—as it has been conjectured—to one of the emperors. On the basis that the allusion is to an emperor, it has been suggested that the reference is to Nero, because if his name be spelled in Hebrew “Nero Caesar” and each letter be given the numerical value of its order in the alphabet, and these values be added, the sum is six hundred and sixty-six. On this basis it has been argued that this passage and probably the whole book was written about A. D. 70. But the large amount of metaphysical speculation and the low ethical tone show that the book was not written before the gospel of John and probably a considerable time thereafter.

§868. “A Lamb stood on the mount Sion”

14:1-5. And I looked, and, lo, a Lamb stood on the mount Sion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but

the hundred and forty and four thousand, which were redeemed from the earth.

4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the firstfruits unto God and to the Lamb.

5 And in their mouth was found no guile: for they are without fault before the throne of God.

The purpose of this passage is very definitely to exalt celibacy. It was no doubt an advantage, in resisting persecution, not to be encumbered by family obligations.

In 14:1 the author uses the same magical number as he did in 7:4 ante to indicate how many Jewish Christians had remained true to Christianity; see ante §855.

§869. "Babylon is fallen"

14:6-13. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is

poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

The author's purpose here is to represent the persecuted Christians as having divine approval and their persecutors as marked for divine vengeance.

In 14:8 "Babylon" is a veiled expression for the Roman Empire whose fall the author is representing as having already been decreed by the heavenly powers.

In 14:13a the author is apparently holding out a special reward to those at that time suffering persecution; they shall be especially happy in the future life if they should die as martyrs to the Christian cause. This seems to be the import of the phrase "from henceforth."

§870. "And blood came out of the wine press"

14:14-20. And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time

is come for thee to reap; for the harvest of the earth is ripe.

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out

from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered

the vine of the earth, and cast *it* into the great winepress of the wrath of God.

20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.

The reference in 14:14 to the Son of man is obviously to Jesus who is here represented as a heavenly being who, at the command of an angel, wreaks vengeance upon the persecutors of the Christians. In 14:20 the wine press from which usually wine is produced is used to symbolize the shedding of the wine-red blood of the persecutors when divine vengeance is visited upon them. The figure was used in Is. 63:3:

"I have trodden the wine press alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my garments."

Apparently the harvest of the earth in 14:15, 16 refers to a gathering of the Christians themselves for the purpose of a final judgment.

§871. "Seven angels having the seven last plagues"

15:1-8. And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God.

3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints.

4 Who shall not fear thee, O Lord, and glorify thy name? for *thou* only art holy: for all nations shall come

and worship before thee; for thy judgments are made manifest.

5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

The idea of the seven plagues is probably taken from Lev. 26:21: "And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins."

The reference in 15:3 to the "song of Moses the servant of God" would seem to indicate that the present passage is part of a Jewish apocalypse which has been worked over and incorporated by the author.

The four beasts or living creatures (Am. R. V.) referred to in 15:7 are evidently the same as those alluded to in 4:6 ante; see §852.

§872. Pouring out the seven vials (Am. R. V., bowls) of the wrath of God

16:1-21. And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and *upon* them which worshipped his image.

3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead *man*: and every living soul died in the sea.

4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgments.

8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,

11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

13 And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

15 Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And he gathered them together

from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

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14 For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And he gathered them together

into a place called in the Hebrew tongue Armageddon.

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great.

19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20 And every island fled away, and the mountains were not found.

21 And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

The effect of pouring the first vial corresponds to the sixth plague inflicted by Jehovah upon the Egyptians, as told in Exod. 9:8-11: "A boil breaking forth with blains upon man and upon beast." Similarly the effect of pouring out the second and third vials corresponds to the first of the Egyptian plagues; see Exod. 7:17-21.

The statement in 16:10 that the kingdom of the beast was full of darkness was probably suggested by the story of the ninth Egyptian plague, as told in Exod. 10:21-23:

"And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. And Moses stretched forth his hand toward heaven; and there was thick darkness in all the land of Egypt three days; They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings."

The effect of the pouring of the sixth vial is to make it easy for armies from the east to attack the Roman Empire. The false prophet referred to in 16:13 is apparently the same as the second beast of 13:11-18 ante; see §867. That miracles might be wrought by evil spirits is indicated in 16:14; unfortunately the author does not tell us what the miracles were.

The need for constant watchfulness and having one's clothes always ready for flight is the theme of 16:15. The place referred to in 16:16 was probably the hill or table-

land at or near Megiddo where King Josiah met his death; see ante §8. The author thinks of that place as the battleground when the eastern armies make their attack upon the Roman Empire. The effect of the pouring of the seventh vial, as related in 16:17-21, is the final destruction of Rome by the armies from the east, according to the divine plan.

§873. "Babylon the great, the mother of harlots"

17:1-11. And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters;

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken

with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

9 And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

In 17:3 the scarlet colored beast probably represents the political power of Rome and the names of blasphemy probably refer to emperor worship. The purple and scarlet of 17:4 is shown by the immediate context to signify luxury. The word "mystery" in 17:5 apparently is a warning to the reader that the name which follows, "Babylon the Great" is to be interpreted symbolically. The basis of

the symbolism is that even as Babylon fell in spite of her wealth and splendor and apparently invincible strength, so the Roman Empire will likewise fall.

The reference in 17:8 to "the beast that was and is not and yet is (Am. R. V., shall come)" has been thought to refer to a legend that grew up after Nero's death that he was not really dead but had fled to the Parthians and would return with Parthian armies who would make him emperor again; see Century Bible, 56. If this is the correct explanation, it would tend to show that this passage was written at the time when the legend was still current and was later incorporated into this book by the present apocalypticist.

The reference in 17:9 to the "seven mountains on which the woman sitteth" points conclusively to Rome on her seven hills. Since seven was regarded as a mystical number, it is applied, in 17:10, to the Roman rulers. It would be easy to tell when this passage was written if we could be certain with which emperor he began to count his five and whether he counted all the reigns or only the most important ones. In 17:11 it is likely that the Nero legend is again the basis; Nero had been one of the seven but will also be the eighth when he returns.

§874. "And the ten horns which thou sawest are ten kings"

17:12-18. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful.

15 And he saith unto me, The waters which thou sawest, where the

whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

The reference in 17:12 is apparently to rulers of other countries that have not become entirely assimilated into the Roman Empire but which owe fealty and are loyal to Rome (17:13); they also are persecuting the Christians but will fall when Rome shall be overcome by Christianity (17:14). In 17:16, 17 it is predicted that these rulers will—as a part of the divine plan—turn against Rome and help to cause her downfall. The reference in 17:18 is, of course, to Rome.

§875. “Babylon the great is fallen, is fallen”

18:1-8. And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of

her sins, and that ye receive not of her plagues.

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double.

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her.

The announcement in 18:2 “Babylon is fallen, is fallen,” is quoted from Is. 21:9, where the literal Babylon was meant. The rest of the verse is based upon Is. 13:19-22. The language of 18:3b has been suggested by Ezekiel’s prediction of the fall of Tyre; Ezek. 27:27.

In 18:4 the Christians are warned to flee from Rome so as not to become heathenish themselves and to avoid any share of the punishment that will be inflicted upon her. There is a similar exhortation in Jer. 51:45: “My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord.”

The language of 18:6 is based upon Jer. 16:18a in which Jehovah is represented as saying of Jerusalem: "And first I will recompense their iniquity and their sin double." The Second Isaiah probably had this prediction in mind when he wrote (Is. 40:2): "Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins."

With 18:7 compare Is. 47:8, 9a:

"Therefore hear now this, thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, I am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children, But these two things shall come to thee in a moment, the loss of children and widowhood."

§876. The lament of the kings and merchants and ship-masters

18:9-19. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

10 Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing.

16 And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 For in one hour so great riches is come to nought. And every ship-master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried when they saw the smoke of her burning, saying, What city is like unto this great city!

19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

The kings referred to in 18:9 are evidently those previously alluded to in 17:2 and 18:3, and not the ten kings that are referred to in 17:12-17 as turning against Rome.

With 18:11 contrast Ezek. 27:36: "The merchants among the people shall hiss at thee (Tyre);" and with 18:17b compare the lamentation in Ezek. 27:29-34, of "all that handle the oar, the mariners and all the pilots of the sea" over the destruction of Tyre. The language of 18:18 is similar to that in Ezek. 27:32: "What city is there like Tyre?" And with 18:19 compare Ezek. 27:30b: "And shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes."

§877. The rejoicing of the Christian apostles and prophets over Rome's fall

18:20-24. Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her.

21 And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of what-

soever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

The dramatic language of 18:21 has been based upon Jer. 51:63, 64a: "And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast into the midst of the Euphrates: And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her."

With 18:22 compare Ezek. 26:13: "And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard."

§878. Rejoicing in heaven over the fall of Rome—the “marriage of the Lamb”

19:1-9. And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:

2 For true and righteous *are* his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3 And again they said, Alleluia. And her smoke rose up for ever and ever.

4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

5 And a voice came out of the throne, saying, Praise our God, all

ye his servants, and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

9 And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

Hosea was apparently the earliest Old Testament writer to use marriage to symbolize the relation between the tribal god Jehovah and the people of Israel: Hos. 2:19, 20: And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the Lord.

The same figure was also used in Is. 54:5. It was natural, if not inevitable, that it should be applied to Christ and the Christian organization; see Eph. 5:23: “For the husband is the head of the wife, even as Christ is the head of the church.” The announcement, in 19:7-9 of the marriage of the Lamb indicates a state of permanent peace as at hand, as contrasted with the times of persecution pictured in 14:1-5, when celibacy was exalted.

§879. "For the testimony of Jesus is the spirit of prophecy"

19:10. And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellow servant, and of thy brethren that

have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

One of the purposes of this verse is to protest against the worship of angels which was apparently one of the heresies in the church.

The last part of the verse goes far to compensate for the low ethical tone of most of the book with its constant and reiterated emphasis upon the vengeance which was to be wreaked upon the persecutors of the Christians. If prophecy means here what it meant in Paul's letters (see ante §119) the substance is that those are real Christians ("have the testimony of Jesus") who have the spirit of Kindliness, Humility, Courage and Fairmindedness; who are constantly testing all things and holding fast to that which is good; see ante §141.

§880. "And his name is called The Word of God"

19:11-21. And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.

12 His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself.

13 And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God.

14 And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

16 And he hath on *his* vesture and on his thigh a name written, KING

OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, both free and bond, both small and great.

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had

received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

Judging from 19:12b the author decided that he ought not to represent himself as knowing everything. Compare 10:3, 4 where he says that he saw things that he was forbidden to tell about. In 19:13 he returns to his old theme of vengeance, representing the vesture of the victorious Jesus as having been "dipped in" the blood of his enemies. Identifying Jesus as the "Logos" or "Word of God" is a bit of metaphysical speculation taken from the prologue to the gospel of John; see ante §519.

The sharp sword that "goeth out of his mouth," in 19:15, had already been mentioned in 1:16; 2:12 ante. The sword may be a symbolical reference to the highly penetrating character of the Christian teachings; see Heb. 4:12. The statement that "he shall rule them with a rod of iron" is probably based upon Ps. 2:9: "Thou shalt break them with a rod of iron."

In 19:16 the author applies to Jesus titles which in the Old Testament were constantly applied to Jehovah; see also I Tim. 6:15. The basis of 19:17-21 is Ezek. 39:17-20.

§881. "And bound him a thousand years"

20:1-6. And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I *saw* the souls of them that were beheaded for the

witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

The probable significance of binding Satan a thousand years is that the author wished to emphasize the very great victory that Christianity—with the help of heavenly forces—was about to achieve over Rome and evil generally, but decided that it would be overdrawing the picture to represent the triumph as final and decisive. In 20:4 the author promises a special reward to those who suffer martyrdom by beheading; they shall “live and reign with Christ for a thousand years” while the rest of the dead are not resurrected till the thousand years have elapsed. This seems to be a blending of the late Jewish doctrine of the resurrection with the Greek doctrine of the immortality of the soul, but with metaphysical speculation about them that is beyond that of any other part of the New Testament. Probably the only purpose of this speculation was to give comfort to those of his readers who were facing the peril of being beheaded by their persecutors, by holding out to them a particular reward if they should thus suffer martyrdom. The phrase “second death” was used in 2:11 ante; it is defined in 20:14, 15 post to mean “being cast into the lake of fire.” This has played an important part in the preaching of everlasting punishment during the last seventeen or eighteen centuries.

§882. The final triumph over Satan

20:7-10. And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the

camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

Here, again, the victory is won with the aid of heavenly forces. In Ezekiel the name Gog was apparently used to mean a ruler, and Magog the country or people over

whom he ruled; see Ezek. 38:2; 39:1, 6. In 20:8 the two names seem to signify nations that are hostile to Christianity and must therefore be overthrown.

§883. The final judgment

20:11-15. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

12 And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is *the book of life*: and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

In 20:13 as in 20:4 ante, the author seems to be merging into one the two doctrines of the resurrection and the immortality of the soul, because he speaks of the sea, and death, and hell giving up the "dead which were in them."

§884. "I saw a new heaven and a new earth"

21:1, 2. And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

By "heaven" the author obviously means the blue dome above the earth. The heaven and the earth are evidently to be new not merely morally and spiritually, but physically also, because he adds that "there was no more sea." The sea referred to is the Mediterranean which was not looked upon as an advantage but as a peril and on the whole undesirable in a perfect world.

In 21:2 the "holy city come down out of heaven" is the Christian organization thoroughly cleansed and purified by the heaven-sent persecutions and ready for the closest union with its god—that symbolized by marriage. With 21:2b compare Is. 62:5b: "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." See also II Cor. 11:2; ante §133.

§885. "And there shall be no more death"

21:3-5. And I heard a great voice out of heaven saying Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.

4 And God shall wipe away all tears from their eyes; and there

shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

With 21:3 should be read 21:22 post; the substance of the two verses is that those who accept and practice the Christian teachings shall thereby walk with God and no temple building will be necessary.

The author's prediction in 21:4 "there shall be no more death" does not seem to be either the Jewish and early Christian doctrine or the resurrection or the Greek doctrine of the immortality of the soul, but combined from elements of both. Apparently, after Rome shall have been vanquished by Christianity, Christians are to continue their human lives forever.

In 21:5 the author gives the divine authority for writing his book.

§886. "I will be his God and he shall be my son"

21:6-8. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone which is the second death.

The declaration in 21:6: "I am Alpha and Omega, the beginning and the end" is the same as in 1:8 ante. In 1:11 ante and 22:13 post the same declaration is put into the mouth of Christ. The substance of the four verses is that Christianity contains all ethical truth; this is a much greater claim than is made in the gospel of John, where Jesus is represented as saying, Jo. 14:28, "my Father is greater than I;" see ante §564. This would tend to show

a much later date for Revelation than for the fourth gospel.

With 21:7 compare Gen. 27:7, 8; II Sam. 7:14; Jer. 24:7.

In 21:8 is the description of eternal punishment in which most of the evangelists of the last three or four centuries have taken great delight.

§887. Measuring the new Jerusalem

21:9-17. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

11 Having the glory of God: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal;

12 And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel:

13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

17 And he measured the wall thereof, a hundred *and* forty *and* four cubits, *according to* the measure of a man, that is, of the angel.

With 21:10 compare Ezek. 40:2, 3. With 21:12, 13 compare Ezek. 48:31-34. The order of gates is different, but in both passages the names written on the gates are those of the twelve tribes of Israel. There is no incongruity in this because the name of the Nazarene sect was based upon the claim that its members were the true Israelites; see ante §14.

According to the measurements of the city in 21:16 it was 1300 miles in length, breadth and height. The author was not bothered by any such trifling objections as engineering difficulties and the absence of sufficient air and heat to sustain life. The wall, according to 21:17, was two hundred feet—probably both in width and height.

§888. "The street of the city was pure gold"

21:18-27. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.

19 And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* pure gold, as it were transparent glass.

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

In this passage the author is doing his best, within the limits of his imagination, to paint a picture of the splendor and glory which would follow the conquering of the Roman Empire by Christianity. The precious stones mentioned in 21:19, 20, are similar to those in the description of the breastplate of the high priest in Exod. 28:17-20; see also Ezek. 28:13.

Taken at all literally a city—even of moderate size—which is full of precious stones, but has only one street and no sunlight, would not be very attractive to us today. But in 21:23 the author's chief concern is to bring out in bold relief the mental illumination that was furnished by the Christian teachings.

The significance of 21:25a is that the city is to be at peace, with the gates open at all times; this prospect must have been extremely attractive to the Christians who were being harassed by persecutions. With 21:25b compare Zech. 14:6, 7; Is. 60:1, 2.

§889. The river of water of life and the tree of life

22:1-5. And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner* of fruits, and yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

4 And they shall see his face; and his name *shall be* in their foreheads.

5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

The substance of 22:1 is that the Christian teachings proceed from God, i. e. they are eternally and fundamentally true. The imagery is based upon the description of the garden of Eden in Gen. 2:8-10.

With 22:2 compare Ezek. 47:12. The meaning of 22:2b is that Christianity will ultimately heal the moral faults of the then non-Christian world.

The basis of 22:3a is Zech. 14:11. The promise in 22:4a is of the complete and perfect development of the Christian teachings.

§890. "Seal not the sayings of the prophecy of this book"

22:6-15. And he said unto me, These sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

7 Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book.

8 And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

9 Then saith he unto me, See *thou* do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

In 22:6, 7 the author is again declaring that he has been divinely authorized to write down his vision. For a discussion of the significance of 22:8, 9, see ante §879.

The object of 22:10-12 is to give assurance that the persecution will soon be over and the judgment pronounced; so soon, that there will be no time to try to bring about a change; things must remain as they are.

The "sorcerers" referred to in 22:15 are probably dealers in magic.

§891. "I Jesus have sent mine angel"

22:16-21. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add

unto him the plagues that are written in this book:

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

20 He which testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus.

21 The grace of our Lord Jesus Christ be with you all. Amen.

Apparently the author is not satisfied to leave it to inference that the angel who has been showing him the vision has been sent from Jesus, so in 22:16a he has Jesus himself appear and authenticate what the angel has said and done. The basis of 22:16b is probably the historization stories of the synoptic gospels and the star of Mt. 2:2 and Lu. 1:78.

With 22:17b compare Jo. 7:37b: "If any man thirst, let him come to me and drink." Also Jo. 4:14.

Not content with insisting (22:6, 7) that he has been divinely commissioned to publish his vision, the author, in 22:18, 19, proceeds to pronounce a curse upon those who might venture to tamper with his book. With this contrast Mt. 5:44: But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. See ante §279; post §894.

APPENDIX A

THE INITIATION CEREMONY

§892. Quotations from Angus, Mystery Religions and Christianity

[Page 45] Turning now to the prominent features of a mystery religion, we may say that a mystery religion was a religion of symbolism which, through myth and allegory, iconic representations, blazing lights and dense darkness, liturgies and sacramental acts, and suggestion quickened the intuitions of the heart, and provoked in the initiate a mystical experience conducing to *palin-genesia* (regeneration), the object of every initiation Language is at best an inadequate expression of spiritual experience, as mystics in all ages testify, and has often to take refuge in metaphor or to apply the speech of daily life in a domain for which it is inadequate. Symbolism may convey to mind and heart the significance of impalpable experiences and so hasten the formation of a religious phraseology. In this respect the mysteries promoted religious growth In the enacted passion-drama of the resurrection of Osiris the initiate read the promise of his own triumph over death: "as truly as Osiris lives shall he live: as truly as Osiris is not dead shall he not die." The cult meal was in some mystic sense a means of community with the deity. In the bath in bull's blood (taurobolium) the participant believed that through the impartation of the divine life he was "born again for eternity."

[Page 46] To understand the Mysteries, we must endeavor to recapture the ancient mind which in religious matters expressed itself spontaneously in symbolism where we would speak more concretely. The line of demarcation between symbol and fact, the objective and subjective, was not distinctly drawn.

[Pages 58, 59] A mystery religion was a sacramental drama which appealed primarily to the emotions and aimed at producing psychic and mystic effects by which the neophyte might experience the exaltation of a new life The Mysteries made their appeal not to the intellect, but through eye, ear and imagination to the emotions A mystery religion was, then, a divine drama which portrayed before the wondering eyes of the privileged observers the story of the struggles, sufferings and victory of a patron deity, the travail of nature in which life

ultimately triumphs over death and joy is born of pain. This was impressed upon the beholder by a solemn mimic representation. Thus, at the spring festival (Megalensia) of the Great Mother the myth of Attis was rehearsed in a passion play. The sacred pine-tree under which the unfaithful youth had mutilated himself was cut down. The tree, then, prepared like a corpse, was carried into the sanctuary, accompanied by a statue of the god and other symbols. Then followed the lamentation of Attis, with an appropriate period of abstinence. On the *Day of Blood*, the tree was buried, while the *mystae* in frenzied dances gashed themselves with knives to prove their participation in the sorrows of the god that they might have fellowship in his joy. Next night the *Resurrection of Attis* was celebrated by the opening of the grave. In the darkness of the night a light was brought to the open grave, while the presiding priest anointed the lips of the initiates with holy oil, comforting them with the words: "Be of good cheer, ye *mystae* of the god who has been saved; to you likewise there shall come salvation from your trouble." The initiates gave vent to their emotions in a wild carnival: they made their confession that by eating out of the *tympanum* and drinking out of the *cymbalum* they had been rendered communicants of Attis.

[Page 90] Special importance attached to wearing the proper vestments and generally white robes—because of the holy marriage with the deity In the Bacchic ceremonies a special vestment, the *sindon* was essential.

[Page 91] Initiates were "crowned". The Orphics crowned themselves with flowers. The Græco-Roman vase of Monaco shows amid some eschatological scenes, an initiate with a crown on his head. The *pinax* of Ninnion and the relief of Lacratides represent the Eleusinian candidate crowned with myrtle, the nuptial plant sacred to Aphrodite.

In all the mystery religions the candidate was "seated on a throne," *thronosis* being, as defined by Hesychius, "the first step in initiation," so that to be "enthroned" was synonymous with "initiated".

[Page 91] After due probation the neophyte was solemnly received into membership of the mystery cult and into fellowship with its members and its tutelar deity. Naturally we know less about the process of the initiation proper than about any other part of the Mysteries: the rites could not be divulged.

[Page 96] Initiation proper was considered as a "death" from which believers arose through rebirth: probably for this reason the hour of midnight was often chosen as the most appropriate hour for initiation.

[Page 112] Another conception of communion with the deity in the Mysteries was a religious marriage—a conception the roots of which can be traced back to the Egyptian and Asiatic belief and practice of copulation with deity. When we compare the remote origins of this religious idea with its expression in Christian mysticism and hymnology we see how potent spiritual idealism has been in religious evolution. Other obvious human relationships being employed to represent the union of man with God, it was inevitable that the marriage relationship should be pressed into like service. Mystics of all ages have seen therein the most adequate symbol of the ineffably intimate union of the soul with God.

[Page 116] The idea of a mystic marriage, found in the earliest documents of Christianity, was not implanted by the mysteries. It is familiar in Jewish Christian documents, as in those written in Gentile environment. The form, too, is different from the individualistic marriage in the Mysteries, since it was rather the society which was the bride of Christ, a collective conception which was the direct heritage of Jewish thought, in which Israel was the spouse, faithful or faithless, of Jahwe. But the Mysteries reacted upon the use of this common religious idea by exalting the individual as the bride of Christ beside the Church, the consummation of which is found in mediaeval and modern mysticism, and by intensifying the realism and concreteness of the idea. Thus the Church became not only the Bride but the Flesh of Christ, against whom marriage of the individual was a breach of contract.

[Pages 127, 128] Sacramental meals. Sacred meals played an important part in the Mysteries as sacraments of union with the deity, but the precise significance of these meals is disputed

We have abundant evidence that in the cult meals of the Græco-Roman age the deity was viewed sometimes as guest and sometimes as host, as in the religious conception "I will come in and sup with him, and he with me"

In Paul's expression, "the cup of demons," "the table of demons" there is implied the same view of divine hospitality

In nearly all the Mysteries an *agape*, or sacramental meal, preceded initiation.

[Page 129] But in what sense did the participant of the sacramental meal become Koinonos of the god? Was he conceived as feeding on the god by eating his totem or sacrifice, that is, by the entering of the deity into the believer in a magical fashion? That there was a firm belief, in the earlier stages of religion, of such participation of the god by eating him in a sacramental meal can not be questioned.

[Page 306] In nearly all of the Mysteries there was enacted a symbolic passion-drama representing the trials and sufferings of the deity, in which joy succeeded grief and life was born of death.

§893. Quotations from Frazer "Golden Bough" (Abridged Edition)

[Page 351] Such, then, appears to have been the annual solemnization of the death and resurrection of Attis in Spring. But besides these public rites, his worship is known to have comprised certain secret or mystic ceremonies, which probably aimed at bringing the worshipper, and especially the novice, into closer communication with his god. Our information as to the nature of these mysteries and the date of their celebration is unfortunately very scanty, but they seem to have included a sacramental meal and a baptism of blood. In the sacrament the novice became a partaker of the mysteries by eating out of a drum and drinking out of a cymbal, two instruments of music which figured prominently in the thrilling orchestra of Attis. The fast which accompanied the mourning for the dead god may perhaps have been designed to prepare the body of the communicant for the reception of the blessed sacrament by purging it of all that could defile by contact the sacred elements. In the baptism the devotee, crowned with gold and wreathed with fillets, descended into a pit, the mouth of which was covered with a wooden grating. A bull, adorned with garlands of flowers, its forehead glittering with gold leaf, was then driven on to the grating and there stabbed to death with a consecrated spear. Its hot reeking blood poured in torrents through the apertures, and was received with devout eagerness by the worshipper on every part of his person and garments, till he emerged from the pit, drenched, dripping, and scarlet from head to foot, to receive the homage, nay the adoration, of his fellows as one who had been born again to eternal life and had washed away his sins in the blood of the bull. For some time afterwards the fiction of a new birth was kept up by dieting him on milk like a new-born babe. The regeneration of the worshipper took place at the same time as the regeneration of his god, namely at the vernal equinox.

[Pages 348-350] (Ritual of Attis) On the twenty-second day of March, a pine-tree was cut in the woods and brought into the sanctuary of Cybele, where it was treated as a great divinity. The trunk was swathed like a corpse with woolen bands and the effigy of a young man, doubtless Attis himself, was tied to the middle of the stem was afterwards buried. The image thus laid in the sepulchre was probably the

same which had hung upon the tree. . . . But when night had fallen, the sorrow of the worshippers was turned to joy. For suddenly a light shone in the darkness: the tomb was opened: the god had risen from the dead; and as the priest touched the lips of the weeping mourners with balm, he softly whispered in their ears the glad tidings of salvation. The resurrection of the god was hailed by his disciples as a promise that they too would issue triumphant from the corruption of the grave.

[Page 335] (Ritual of Adonis) At the festivals of Adonis, which were held in Western Asia and in Greek lands, the death of the god was annually mourned Yet they sorrowed not without hope, for they sang that the lost one would come back again In the great Phœnician sanctuary of Astarte at Byblus the death of Adonis was annually mourned but next day he was believed to come to life again and ascend up to heaven in the presence of his worshippers.

[Page 376] (Ritual of Osiris) And from the death and resurrection of their great god the Egyptians drew not only their support and sustenance in this life, but also their hope of a life eternal beyond the grave.

[Page 345] When we reflect how often the Church has skillfully contrived to plant the seeds of the new faith on the old stock of paganism, we may surmise that the Easter celebration of the dead and risen Christ was grafted upon a similar celebration of the dead and risen Adonis, which was celebrated in Syria at the same time In this connection a well-known statement of Jerome may not be without significance. He tells us that Bethlehem, the traditionary birthplace of the Lord, was shaded by a grove of that still older Syrian Lord, Adonis A more suitable name for his dwelling-place could hardly be found than Bethlehem, "the House of Bread," and (Adonis) may well have been worshipped there at his House of Bread long ages before the birth of Him who said, "I am the bread of life We remember the similarity of the rites which commemorated the death and resurrection of the two.

[Pages 353-354] The high-priest of Cybele regularly bore the name of Attis. It is therefore a reasonable conjecture that he played the part of his namesake, the legendary Attis, at the annual festival It is not inconsistent that Attis was also represented at these ceremonies by an effigy Perhaps we may go a step farther and conjecture that this mimic killing of the priest, accompanied by a real effusion of his blood, was a substitute for a human sacrifice (of the priest) which in earlier times was actually offered.

[Page 360] The resurrection of Attis, who combined in himself the characters of the divine Father and the divine Son, was officially celebrated on the same day (as the resurrection of Christ) At least it is a remarkable coincidence, if it is nothing more, that the Christian and the heathen festivals of the divine death and resurrection should have been solemnized at the same season in the same places In point of fact it appears from the testimony of an anonymous Christian, who wrote in the fourth century of our era, that Christians and pagans alike were struck by the remarkable coincidence between the death and resurrection of their respective deities, and that the coincidence formed a theme of bitter controversy between the adherents of the rival religions, the pagans contending that the resurrection of Christ was a spurious imitation of the resurrection of Attis, and the Christians asserting with equal warmth that the resurrection of Attis was a diabolical counterfeit of the resurrection of Christ. In these unseemly bickerings the heathen took what to a superficial observer might seem strong ground by arguing that their god was the older and therefore presumably the original, not the counterfeit, since as a general rule an original is older than its copy. This feeble argument the Christians easily rebutted. They admitted, indeed, that in point of time Christ was the junior deity, but they triumphantly demonstrated his real seniority by falling back on the subtlety of Satan, who on so important an occasion had surpassed himself by inverting the usual order of nature.

[Page 693] Among the tribes settled on the southern coast of New South Wales, of which the Coast Murring tribe may be regarded as typical, the drama of resurrection from the dead was exhibited in a graphic form to the novices at initiation. The ceremony has been described for us by an eye-witness. A man, distinguished with stringy bark fibre, lay down in a grave and was lightly covered up with sticks and earth. In his hand he held a small bush, which appeared to be growing in the soil, and other bushes were stuck in the ground to heighten the effect. Then the novices were brought and placed beside the grave. Next, a procession of men, distinguished in stringy bark fibre, drew near. They represented a party of medicine-men, guided by two reverend seniors, who had come on pilgrimage to the grave of a brother medicine-man, who lay buried there. When the little procession, chanting an invocation to Daramulun, had defiled from among the rocks and trees into the open, it drew up on the side of the grave opposite to the novices, the two old men taking up a position in the rear of the dancers. For some time the dance and song went on till the tree that seemed to grow from the grave began to quiver. 'Look there!' cried the men to the

novices, pointing to the trembling leaves. As they looked, the tree quivered more and more, then was violently agitated and fell to the ground, while amid the excited dancing of the dancers and the chanting of the choir the supposed dead man spurned from him the superincumbent mass of sticks and leaves, and springing to his feet danced his magic dance in the grave itself, and exhibited in his mouth the magic substances which he was supposed to have received from Daramulun in person.

APPENDIX B

IMPORTANT NEW TESTAMENT PASSAGES ON KINDLINESS, HUMILITY, COURAGE AND FAIRMINDEDNESS

§894. Kindliness (love, charity, gentleness, mercy, spirit of forgiveness)

Gal. 5:22, 23a: But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

I Cor. 8:1b: Knowledge puffeth up, but charity edifieth.

II Cor. 6:6: By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned.

II Cor. 10:1a: Now I Paul myself beseech you by the meekness and gentleness of Christ.

I Thess. 1:3a: Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ.

I Thess. 2:7: But we were gentle among you, even as a nurse cherisheth her children.

I Thess. 4:9: But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.

I Thess. 5:13a: And to esteem them very highly in love for their work's sake.

Mk. 11:25: And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses.

Mk. 12:30, 31: And thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. (Cf. Mt. 22:37-39.)

Mt. 5:44: But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

Mt. 12:7a: But if ye had known what this meaneth, I will have mercy and not sacrifice.

Mt. 18:21, 22: Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? Till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, until seventy times seven. (Cf. Lu. 17:3, 4.)

Lu. 14:12b-14a: When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the halt and the blind: And thou shalt be blessed; for they cannot recompence thee.

Lu. 18:22b: Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow me.

Jo. 13:35: By this shall all men know that ye are my disciples, if ye have love one to another.

Jo. 14:24a: He that loveth me not keepeth not my sayings.

Rom. 12:9, 10: Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another.

Rom. 12:20, 21: If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

Rom. 13:10: Love worketh no ill to his neighbor; therefore love is the fulfilling of the law.

Eph. 4:32a: Be ye kind one to another, tenderhearted, forgiving one another.

Col. 2:2a: That their hearts be knit together in love.

Col. 3:12, 13a: Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearing one another and forgiving one another.

Col. 3:14a: Above all things put on charity.

Heb. 13:1: Let brotherly love continue.

I Pet. 1:22b: See that ye love one another with a pure heart fervently.

I Pet. 2:17a: Honor all men, Love the brotherhood.

I Pet. 3:8: Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous.

I Jo. 3:11: For this is the message that ye heard from the beginning, that we should love one another.

I Jo. 3:14: We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

I Jo. 4:7, 8: Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love.

I Jo. 4:12: No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

I Jo. 4:20: If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

See also the ode to charity in I Cor. 13:1-13; the parable of the good Samaritan in Lu. 10:25-37; that of the prodigal son in Lu. 15:11-32; that of the good shepherd in Jo. 10:1-14.

§895. Humility (meekness, patience, long suffering, lack of ostentation)

See, in §894 ante, Gal. 5:22, 23a; II Cor. 6:6; 10:1a; I Thess. 2:7; Col. 3:12, 13a.

Mt. 5:3-6: Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn; for they shall be comforted. Blessed are the meek: for they shall inherit the earth.

Mt. 6:1: Take heed that ye do not your alms before men to be seen of them: otherwise ye have no reward of your Father which is in heaven.

Mt. 6:5: And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

Mt. 6:16a: When ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast.

Mt. 11:29a: Take my yoke upon you, and learn of me; for I am meek and lowly in heart.

Mt. 18:4: Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

Mt. 20:26a, 27: Whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant.

Mt. 23:27: Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

Lu. 14:8-11: When thou art bidden of any man to a wedding, sit not down in the highest room: lest a more honorable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher; then shalt thou have worship in the presence of them that sit at meat with thee.

Lu. 22:26: He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

Rom. 12:12: Rejoicing in hope, patient in tribulation; continuing instant in prayer.

Rom. 12:16b: Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

I Tim. 6:11b: Follow after righteousness, godliness, faith, love, patience, meekness.

II Tim. 2:24b, 25a: Be gentle unto all men, apt to teach, patient, In meekness instructing those that oppose themselves.

See also the ode to charity, in I Cor. 13:1-13, especially 13:4-7; and the parable of the Pharisee and the publican, in Lu. 18:9-14.

§896. Courage (faith, confidence, hope, belief, endurance, persistence, absence of worry)

See, in §894, ante, Gal. 5:22, 23a.

Gal. 3:7: They which are of faith, the same are children of Abraham.

Gal. 5:6: For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

I Cor. 13:7: Beareth all things, believeth all things, hopeth all things, endureth all things.

II Cor. 5:7: For we walk by faith, not by sight.

I Thess. 1:3: Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ.

Mk. 11:23: Whosoever shall say unto this mountain, Be thou removed and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

Mt. 6:25a: Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on.

Mt. 6:33: But seek ye first the kingdom of heaven and his righteousness and all these things shall be added unto you.

Mt. 7:7: Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. .

Mt. 7:21: Nor every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Mt. 10:19: But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

Mt. 10:31: Fear ye not therefore, ye are of more value than many sparrows.

I Tim. 6:12a: Fight the good fight of faith.

II Tim. 2:3: Thou therefore endure hardness, as a good soldier of Jesus Christ.

II Tim. 4:7: I have fought a good fight, I have finished my course, I have kept the faith.

Heb. 13:6: So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

See also the parable of the importunate friend, in Lu. 11:5-8; that of the importunate widow and the unjust judge, in Lu. 18:1-8; that of the talents, in Mt. 25:14-30; that of the pounds, in Lu. 19:11-28.

§897. Fairmindedness (reason, judgment, common sense, experience, open mindedness, temperance, freedom from prejudice)

See in §894 ante, Gal. 5:22, 23a.

I Cor. 13:6b: Rejoiceth in the truth.

I Cor. 13:11: When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

I Cor. 14:15: I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

I Cor. 14:20: Brethren, be not children in understanding: Howbeit in malice be ye children, but in understanding be men.

II Cor. 3:6b: The letter killeth, but the spirit giveth life.

I Thess. 5:21: Prove all things: hold fast that which is good.

Mk. 2:27: The sabbath was made for man, and not man for the sabbath.

Mt. 6:25b: Is not the life more than meat and the body than raiment?

Mt. 7:1: Judge [condemn] not, that ye be not judged [condemned].

Mt. 7:3: And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Mt. 7:9-11: Or what man is there of you, whom, if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

Mt. 7:16: Ye shall know them by their fruits, Do men gather grapes of thorns, or figs of thistles?

Mt. 9:5: For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise and walk?

Mt. 9:12: They that be whole have no need of a physician, but they that are sick.

Mt. 9:16, 17: No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse. Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

Mt. 10:25b: If they have called the master of the house Beelzebub, how much more shall they call them of his household?

Mt. 11:18, 19: John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine bibber, a friend of publicans and sinners. But wisdom is justified of her children.

Mt. 12:26: And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

Mt. 12:34b: Out of the abundance of the heart the mouth speaketh.

Mt. 16:3b: O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?

Mt. 16:26a: For what is a man profited, if he shall gain the whole world and lose his own soul?

Mt. 21:25a: The baptism of John, whence was it? from heaven, or of men?

Mt. 21:28-31a: A certain man had two sons; and he came to the first, and said, Son, go work today in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and he went not. Whether of them twain did the will of his father?

Mt. 23:19: Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

Mt. 23:23: Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith.

Lu. 12:57: And why even of yourselves judge ye not what is right?

Lu. 14:5: Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

Lu. 14:28-30: For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, Saying, This man began to build, and was not able to finish.

Lu. 15:4: What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness and go after that which is lost, until he find it?

Lu. 16:8: And the Lord commended the unjust steward because he had done wisely: for the children of this world are in their generation wiser than the children of light.

Lu. 16:13a: No servant can serve two masters.

Lu. 16:31: If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Lu. 20:44: David therefore calleth him Lord, how is he then his son?

Jo. 6:63a: It is the spirit that quickeneth; the flesh profiteth nothing.

Jo. 7:24: Judge not according to appearance, but judge righteous judgment.

Jo. 9:30: The man answered and said unto them, Why herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened my eyes.

Jo. 10:37: If I do not the works of my Father, believe me not.

Jo. 16:13a: When he, the Spirit of truth, is come, he will guide you into all truth.

Jo. 18:23: If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

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